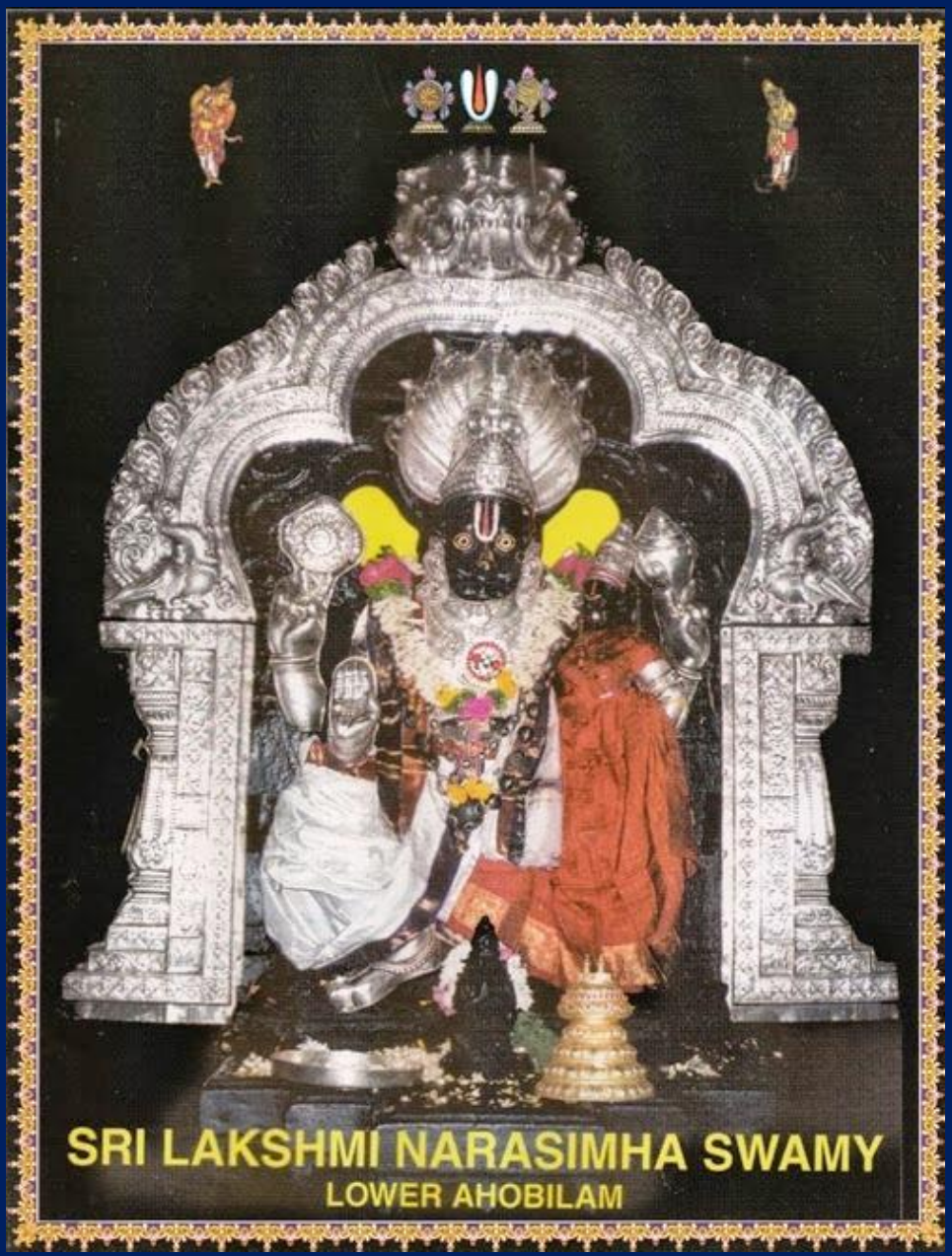
Sri Nrusimha Avathara



Hari Sarvottama – Vaayu Jeevottama – Sri GuruRaajo Vijayate

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Sri Nrusimha Avathara

(Chintana – Commentary – Nuances)

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Legend behind Narasimha Avathara

(story of Bhakta Prahlada)

The legend behind Sri Narasimha Avathara goes back to the days of Krita Yuga when two demon brothers Hiranyaksha and Hiranyakasipa were creating lot of trouble to the mankind and devathas. The elder brother Hiranyaksha was killed by Lord Vishnu in his Varaha Avathara. In order to take a revenge on Lord Vishnu, the demon Hiranyakasipa started doing severe penance. When Lord Brahma appeared before him as a result of the penance, Hiranyakasipa asks for a rare boon. The boon was that he (Hiranyakasipa) should not get killed by any deity or demi God or demon, by a man or a beast, should not get killed with five elements (Pancha Bhoothas), either in the day or night, either indoors or outdoors, by any kind of weapon and accordingly the boon was granted by Lord Brahma.

In the meantime, Hiranyakasipa's wife Kayadhu (a devout personality) who was pregnant before he left for the penance delivered a male child Prahlada who went on to become an ardent devotee of Sri ManNarayana (Vishnu) for whose sake and cause the Lord had to take the Narasimha Avathara. While in Mother's womb itself Prahlada was listening and responding to the divine stories and absorbed the divine information. Seeing this sage Narada preached (upadesa) Prahlada the Narayana Ashtakshari Manthra and the child started reciting this manthra while he was in his mother's womb itself.

[Kayadhu, Hianyakashipu's wife was pregnant and just about to Deliver, that time Hiranyakaship went out for Tapasya. Indra came and was about to take Kayadhu to Swarga. Narada Muni came and asked what are your plans? Indra told--He wanted to

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take Kayadhu to swarga and after child Birth He would Kill the Child as he would be more ferocious Daitya. Narada told--It is not possible for You to kill that Child. Indra asks why not? Narada tells--The Child is NIRDOSHA. Indra would have gone simply respecting Naradas words. But He did do Pradakshina around Kayadu and did Panams and then went back. It means Indra did Namaskara to Maata of The Great BhagavadBhakta Prahlada who was full of Shesha Aavesha and Vayu Aavesha. Now Kayadhu requests NaradaMuni to Postpone the Birth of Child till his father arrives back from Tapasya.

Thus for 100 Years (Devamaana) Narada Muni Did Shastra Upadesha to Garbhastha Prahlaada. Amazing. He also gave NARASIMHA MANTRA to Prahlada.]

As Prahlada started growing, he started learning Narayana Tattva and started influencing his friends also with his preachings' which his father Hiranyakasipa did not like. Since Prahlada was not listening to his father's words in this context and not stopping recitation of Narayana Manthra, Hiranyakasipa made several attempts to change the mind of Prahlada and lots of restrictions were also imposed on him. But they were of no use and Prahlada was showing exemplary courage every time. In the process he had to meet with all sorts of severe punishments also at the hands of his demon father Hiranyakasipa but, every time getting saved with the kind Grace of Lord Sri ManNarayana.

Hiranyakasipa was fed up with his son's attitude and wanted to finish him once for all. In the immediate next confrontation with his son Prahlada on the issue of Lord Sri Man Narayana's omnipresence, Hiranyakasipa emotionally asks his son Prahlada to show the Lord in a pillar in his palace by hitting it with his mace. All pervading Supreme Lord SriManNarayana in order to prove the truth in his devotee's words instantly appears and

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comes out of the pillar in a rare and ferocious form, achintyaAdbhuta roopa Narasimha.

Keeping in mind the boon Hiranyakasipa had on his death, Lord Narasimha pounces upon the demon, drags him to the threshold of the palace door, keeps him on his thighs and kills him with his finger nails (Nakha) at a time when it was Pradosha (neither day nor night) thus fulfilling the conditions of his death.

After killing the demon Hiranyakasipa, the fearful and ferocious form of Lord Narasimha did not calm down and it was roaring, creating greater scare among the devathas. To make him cool down Devathas had to request Prahlada to pray him and it is said that they had to even invoke Goddess Lakshmi Devi also to come down to pacify him. Finally with the prayers from Prahlada and with the presence of his consort Goddess Lakshmi, Lord Narasimha got cooled down. Prahlada was crowned as the emperor of the kingdom which he ruled for several thousands of years.

ಶ್ರೀಲಕ್ಷ್ಮೀನರಸಿಂಹಸ್ವಾಮಿ

Aadhyatmika Chintana in Prahlada's story

In the back drop of Divine sankalpa, Shankukarna (Vishnu parivaara Devata) started his journey to Earth from Sathyaloka for taking four births (as per Bramha Deva's shaapa) viz. Prahlada – Bahleeka – VyasaRaja & Sri Raghavendra with Apratima Bhakti on Hari Sarvottama Bhagawan Vishnu and having Visesha Vaayu Aavesha in all his four incarnations.

शंखुकर्णाख्य देवस्तु ब्रह्म शापाश्च भूतले।
प्रह्लाद इति विख्यातो भूभार क्षपणे रतः ॥
स एव राघवेंद्राख्य यति रूपेण सर्वदा ।
कलौयुगे रामसेवां कुर्वन् मंत्रालये भवेत् ॥
(श्री नृसिंह पुराण)

Firstly, as Prahlada born to the demon king Hiranyakasipa and Kayadhu in KruthaYuga with none other than Sage Narada Maharshi becoming his (Prahlada's) Swaroopoddharaka Guru (ಸ್ವರೂಪೋದ್ಧಾರಕ ಗುರುಗಳು) when he (Prahlada) was in his mother's womb.

Through constant and extensive penance/devotion (saMtataM chiMtaye`~naMtaM) with focus on the all-pervading Supreme God HariSarvottama Sri LakshmiPathi, Prahlada became VishnuBhaktAgresara having apratimabhakti on Vishnu.

Prahlada is Bhagavatottama the one who is the cause for incarnation of a rare form of Lord Vishnu the Narasimha to make true the words of His devotee Prahlada.

Though born in Daitya clan, Prahlada is Sheela sampanna, Guna sampanna, Jnaana sampanna, Bhakti sampanna. He is ಪ್ರಹ್ಲಾದೋ ಜನ್ಮ ವೈಷ್ಣವಃ - **प्रह्लादो जन्म वैष्णवः**

ब्रह्मांड पुराणदल्लि...

बलिरप्य सुरावेशात् स्तुवन्नपि जनार्दनं ।
प्राक्षिपत्यंतराकापि प्रह्लादो नित्यभक्तिमान् ॥

ಬ್ರಹ್ಮಾಂಡ ಪುರಾಣದಲ್ಲಿ...

ಬಲಿರಪ್ಯ ಸುರಾವೇಶಾತ್ ಸ್ತುವನ್ನಪಿ ಜನಾರ್ದನಂ ।
ಪ್ರಾಕ್ಪಿಪತ್ಯಂತರಾಕ್ಷಾಪಿ ಪ್ರಹ್ಲಾದೋ ನಿತ್ಯಭಕ್ತಿಮಾನ್ ।।

ಶ್ರೀ ಪ್ರಹ್ಲಾದರಾಜರು ಸದಾ ಶ್ರೀ ಹರಿಭಕ್ತಿಯುಳ್ಳ ಶ್ರೀ ವಾಯುದೇವರ
ನಿತ್ಯಾವೇಶರಾದುದರಿಂದ ಅವರಿಗೆ ಎಂದೆಂದೂ ಅಸುರಾವೇಶ ಇಲ್ಲ!

He is Bramhanya the one who has understood the Bramhan (absolute reality) and blossomed by Bramha jnaana.

Literally Prahlada means the one who is greatly delighted or rejoice. Pra means Prakrshta (great/uttama) and Hlada means happiness. One who has always uttama Ananda is called Prahlada.

Aananda means the one who gives delight/happiness;
Lord Vishnu is known as Aananda ("Aanando nandano nandah"...) [Sri Vishnu Sahasranama Stothram (sloka # 56)] the one who is always joyous and the one who gives delight (Aananda) to this universe. He is the origin of happiness, the ultimate abode of delight and is perennially blissful. He is the remover of all unhappiness;

Madhva (Madhu+Va) the third incarnation of MukhyaPrana (Vaayu Devaru) is known as Aananda Theertharu. Madhu means honey/happiness. Va signifies the knowledge; Madhva means the knowledge that gives happiness which is as sweet and delicious as Madhu (Honey);

Madhva (charya) who is Aananda (Theertharu) is the one who gives knowledge of happiness or whose knowledge gives happiness; happiness of removing all wrong tenets; the one who gives the knowledge of MadHusuudana the Hari Sarvottama who is personification/epitome of Happiness (Aananda)

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Having nityaAvesha of MukhyaPraana and the one who is Vibhootiroopa of Paramatma, Prahlada is the one who always gives delight/happiness to others in providing jnaanaananda, yathaartha jnaana of Hari Sarvottama – Vaayu Jeevottama.

He is Bhakti-Vibhootiroopa of Bhagavantha. Sri Krishna Paramatma says in Bhagawadgita (Vibhooti Yoga – 10.30) that He is the devoted Prahlada among the Daitya demons.
प्रह्लादश्चास्मि दैत्यानां... (*prahlādaś cāsmi daityānāṁ...*)

ಶ್ರೀ ಕೃಷ್ಣ ಪರಮಾತ್ಮನ ಮಾತಿಗೆ ಶ್ರೀ ಮಂತ್ರಾಲಯ ಪ್ರಭುಗಳು "

गीताविवृति "

" प्रकृष्ट: हलादः सुख यस्येति

प्रह्लादनामा तन्नामक दैत्यस्थ: "

ಗೀತಾವಿವೃತಿ " ಯಲ್ಲಿ...

" ಪ್ರಕೃಷ್ಟ: ಹ್ಲಾದಃ ಸುಖ ಯಸ್ಯೇತಿ

ಪ್ರಹ್ಲಾದನಾಮಾ ತನ್ನಾಮಕ ದೈತ್ಯಸ್ಥ: "

ಯೆಂದು ವ್ಯಾಖ್ಯಾನಿಸಿದ್ದಾರೆ.

ಯಾರಿಂದ ಯಾರ ಸುಖವು ಉತ್ಕೃತ್ಷ್ಟವಾಗಿದೆಯೋ ಅಂಥಹಾ ಶ್ರೀ ಪ್ರಹ್ಲಾದರಾಜರಲ್ಲಿ ಶ್ರೀ ಕೃಷ್ಣ ಪರಮಾತ್ಮನು ಪ್ರಹ್ಲಾದ ನಾಮಕನಾಗಿದ್ದಾನೆ.

ಯಾಕೆಂದರೆ... " ಪ್ರಹ್ಲಾದೋ ಜನ್ಮ ವೈಷ್ಣವಃ " **" प्रह्लादो जन्म वैष्णवः "**

ಆಗಿದ್ದಾನಾದ್ದರಿಂದ ಅವನಿಗೆ ಸುಖ ರೂಪದ - ಜ್ಞಾನ ರೂಪದ ಸುಖ

ವಿಶಿಷ್ಟವಾಗಿ ಶ್ರೀ ಹರಿಯೇ ತಾನಿದ್ದು ಅನುಗ್ರಹಿಸುತ್ತಿದ್ದಾನೆ.

ಶ್ರೀ ಬ್ರಹ್ಮಾಂಡಪುರಾಣದಲ್ಲಿ...

ಪ್ರಹ್ಲಾದೋಪಿ ಮಹಾಭಾಗಃ
ಕರ್ಮದೇವ ಸಮಃ ಸ್ಮೃತಃ ।
ಪ್ರಹ್ಲಾದೋ ನಿತ್ಯ ಭಕ್ತಿಮಾನ್ ।।

ಶ್ರೀಮದ್ಭಾಗವತ ಮಹಾ ಪುರಾಣ

ವಾಸುದೇವೇ ಭಗವತಿ ಯಸ್ಯ ನೈಸರ್ಗಿಕೀರತಿಃ ।
ಬ್ರಹ್ಮಣ್ಯಃ ಶೀಲ ಸಂಪನ್ನಃ ಸತ್ಯಸಂಧೋ ಜಿತೇಂದ್ರಿಯಃ ।
ಪ್ರಶಾಂತಕಾಮೋ ರಹಿತಾಸುರೋಸುರಃ ।।
ಮಹದರ್ಭಕಃ ಮಹದುಪಾಸಕಃ ನಿರ್ವೈರಾಯ ಪ್ರಿಯ ಸುಹೃತ್ತಮಃ ।

ಬ್ರಹ್ಮಕಾಂಡ

ವಾಯೂನಾ ಚ ಸಮಾವಿಷ್ಟಂ ಹರೇಃ ಪಾದಾಬ್ಜ ಸಂಶಯಂ ।

ಶ್ರೀ ಗರುಡಪುರಾಣದ ಬ್ರಹ್ಮಕಾಂಡ " ದಲ್ಲಿ...

ಮಾನಸ್ತಂಭ ವಿವರ್ಜಿತಃ ಯಥಾ ಭಗವತೀಶ್ವರೇ ।।
ಪ್ರಕೃಷ್ಟಾಹ್ಲಾದ ಯುಕ್ತತ್ವಾತ್ ನಾರದಸ್ಯೋಪದೇಶತಃ ।
ಅತಃ ಪ್ರಹ್ಲಾದ ನಾಮಾಸೌ ಪೃಥುವ್ಯಾಂ ಖಗಸತ್ತಮಃ ।।

ಸೂತ್ರ ಭಾಷ್ಯ

ದೇವಾಃ ಶಾಪ ಬಲದೇವ ಪ್ರಹ್ಲಾದಾದಿತ್ವಮಾಗತಾಃ ।
ದೇವಾಃ ಶಾಪಾಭಿಭೂತತ್ವಾತ್ ಪ್ರಹ್ಲಾದಾದ್ಯ ಬಭೂವಿರೇ ।।

" ಯಜುರ್ವೇದ ಬ್ರಾಹ್ಮಣ ಋನೇ ಖಂಡ "

ಪ್ರಹ್ಲಾದೋ ವೈ ಕಯಾಧವಃ ವಿರೋಚನಂ ಸ್ವಪುತ್ರಂ ಅಪನ್ಯಧತ್ತ ।।

ಶ್ರೀ ಸ್ಕಂದ ಪುರಾಣ " ದಲ್ಲಿ

ಋತೇತು ತಾತ್ವಿರ್ಕಾ ದೇವನ್ನಾರದಾದೀನಥೈವ ಚ ।
ಪ್ರಹ್ಲಾದಾದುತ್ತಮಃ ಕೋನು ವಿಷ್ಣು ಭಕ್ತೌ ಜಗತ್ತ್ರಯೇ ।।

ಶ್ರೀ ಪ್ರಹ್ಲಾದರಾಜರಿಗೆ ಜಗನ್ನಾಥನಾದ ಶ್ರೀ ನೃಸಿಂಹನ ಪರಮಾದ್ಭುತ ವಚನ "

ಶ್ರೀ ಮದ್ಭಾಗವತ ಮಹಾ ಪುರಾಣದಲ್ಲಿ....

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ವತ್ಸ! ಯದ್ಯದಭೀಷ್ಟಂತೇ ತತ್ತದಸ್ತು ಸುಖೀಭವ ।

ಭವಂತಿ ಪುರುಷಾ ಲೋಕೇ ಮದ್ಭಾಕ್ತಾಸ್ತ್ವಮನುವ್ರತಾಃ ।
ತ್ವಂ ಚ ಮಾಂ ಚ ಸ್ಮರೇಕಾಲೇ ಕರ್ಮಬಂಧಾತ್ಪ್ರಮುಚ್ಯತೇ ।।

" ಶ್ರೀ ಮನ್ಮಧ್ವಾಚಾರ್ಯ ನಿರ್ಣಯೋಕ್ತಿ "....

ವಾಯೂನಾ ಚ ಸಮಾವಿಷ್ಟಃ ಮಹಾಬಲ ಸಮನ್ವಿತಃ ।
ಪ್ರಹ್ಲಾದಾದುತ್ತಮಃ ಕೋನು ವಿಷ್ಣು ಭಕ್ತೌ ಜಗತ್ತ್ರಯೇ ।।
ಕೃಷ್ಣಗ್ರಹಗ್ರಹೀತಾತ್ಮ..... ಪ್ರಹ್ಲಾದೋ ನಿತ್ಯ ಭಕ್ತಿಮಾನ್ ।।
ವಾಯೂನಾ ಚ ಸಮಾವಿಷ್ಟಃ ಮಹಾಬಲ ಸಮನ್ವಿತಃ ।

श्री ब्रह्मांडपुराणदल्लि...

प्रह्लादोपि महाभागः

कर्मदेव समः स्मृतः ।

प्रह्लादो नित्य भक्तिमान् ॥

श्रीमद्भागवत महा पुराण

वासुदेवे भगवति यस्य नैसर्गिकीरतिः ।

ब्रह्मण्यः शील संपन्नः सत्यसंधो जितेंद्रियः ।

प्रशांतकामो रहितासुरोसुरः ॥

महदर्भकः महदुपासकः निर्वैराय प्रिय सुहृत्तमः ।

ब्रह्मकांड

वायूना च समाविष्टं हरेः पादाब्ज संशयं ।

श्री गरुडपुराणद ब्रह्मकांड " दल्लि...

मानस्तंभ विवर्जितः यथा भगवतीश्वरे ॥

प्रकृष्टाह्लाद युक्तत्वात् नारदस्योपदेशतः ।

अतः प्रह्लाद नामासौ पृथुव्यां खगसत्तमः ॥

सूत्र भाष्य

देवाः शाप बलदेव प्रह्लादादित्वमागताः ।

देवाः शापाभिभूतत्वात् प्रह्लादाद्य बभूविरे ॥

" यजुर्वेद ब्राह्मण ७ने खंड "

प्रह्लादो वै कयाधवः विरोचनं स्वपुत्रं अपन्यधत्त ॥

श्री स्कंद पुराण " दल्लि

ऋतेतु तात्विर्का देवन्नारदादीनथैव च ।

प्रह्लादादुत्तमः कोनु विष्णु भक्तौ जगत्त्रये ॥

श्री प्रह्लादराजरिगॆ जगन्नाथनाद श्री नृसिंहन परमाद्भुत वचन "

श्री मद्भागवत महा पुराणदल्लि....

वत्स! यद्यदभीष्टंते तत्तदस्तु सुखीभव ।

भवंति पुरुषा लोके मद्भाक्तास्त्वामनुव्रताः ।

त्वं च मां च स्मरेकाले कर्मबंधात्प्रमुच्यते ॥

" श्री मन्मध्वाचार्य निर्णयोक्ति "....

वायूना च समाविष्टः महाबल समन्वितः ।

प्रह्लादादुत्तमः कोनु विष्णु भक्तौ जगत्त्रये ॥

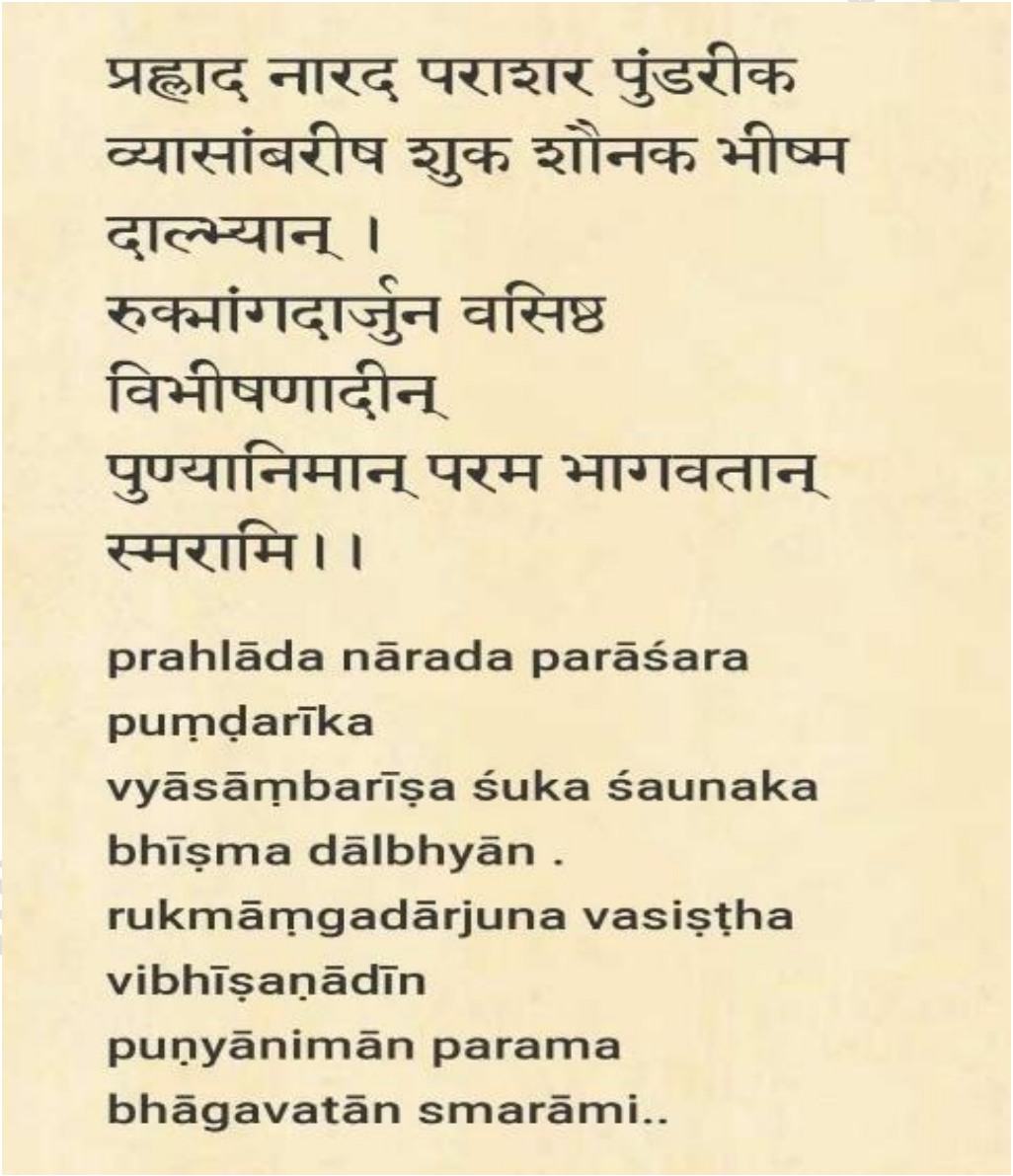
कृष्णग्रहग्रहीतात्म..... प्रह्लादो नित्य भक्तिमान् ॥

वायूना च समाविष्टः महाबल समन्वितः ।

Sacred scripts (Puranas) extoll Prahlada as Pratah smaraneeya, Parama Bhagavatottama, one of those virtuous souls who have won the heart of Paramatma Vishnu, whom one should meditate/remember/pay obeisance.

प्रह्लाद नारद पराशर पुंडरीक
व्यासांबरीष शुक शौनक भीष्म दाल्भ्यान् ।
रुक्मांगदार्जुन वसिष्ठ विभीषणादीन्
पुण्यानिमान् परम भागवतान् स्मरामि।।

ಪ್ರಹ್ಲಾದ ನಾರದ ಪರಾಶರ ಪುಂಡರೀಕ
ವ್ಯಾಸಾಂಬರೀಷ ಶುಕ ಶೌನಕ ಭೀಷ್ಮ ದಾಲ್ಭ್ಯಾನ್ |
ರುಕ್ಮಾಂಗದಾರ್ಜುನ ವಸಿಷ್ಠ ವಿಭೀಷಣಾದೀನ್
ಪುಣ್ಯಾನಿಮಾನ್ ಪರಮ ಭಾಗವತಾನ್ ಸ್ಮರಾಮಿ||



Though a Rakshasa, Prahladrayaru did not have any qualities of demons. That is because he is a DEVATA in his moolaswaroopa. He is Shankukarna a devata in the service of LOrd Brahma. Every day Shankukarna used to bring tulasi to the Pooja of MOOLARAMA in the Bramhaloka. Once he failed to bring Tulasi in time for the pooja of MoolRAAMA. Bramha Deva cursed him to be born as Demon.

MAdhvacharya says Devatas are all aparoxa gyaani, they do not have sanchita-agaami karma phala. So, Shankukarna getting cursed is not owing to the mistake or karma [either sanchita or agaami] but it is Prarabdha. Therefore, Bramhadeva cursing him is also an anugraha and not shaapa per se … the result of which is that even after being a DEMON, Prahalaad still had devaswabhava, he had divine qualities despite being born as Demon.

Prahlada always believed & had utmost & unstinted faith in HarisArvottama SriManNarayana who protected him every time from the hardships of his father Hiranyakasipa. Same faith percolated down in all his incarnations (Bahleeka, VysaRaja, Sri Raghavendra)

Pleased with the bhakthi (devotion) of Prahlada; when Lord Sri Hari (Narasimha) offered him to come along with him to his abode Vaikunta, Prahlada politely refused and instead preferred to stay back on earth propagating the divine culture and bhakthi of Lord Vishnu. Accordingly, Prahlada was crowned as emperor of the kingdom which he ruled for several thousands of years spreading the philosophy of Lord Sri Hari.

Bhagavata says that God Narasimha gave a boon to Prahlada that, "त्वां च मां च स्मरन्नित्य कर्मबंधात विमुच्यते" in Kaliyuga whoever worships me (Narasimha) through you (Prahlada-Vyasaraya-Raghavendra) they shall attain salvation.

Prahlada – VamanaAvatara Vaisishtya

Prahlada's grandson is Bali Chakravarthi (son of Virochana) Bhavishya (future) Indra in the next Manvanthara. He, (Prahlada) is the one who has made uddhara of Bali chakravarthi who is the cause for Sri Vamana Avathara of Bhagawan Vishnu.

ಶ್ರೀಮದ್ಭಾಗವತದಲ್ಲಿನ ಬಲಿ ಚಕ್ರವರ್ತಿ ಪ್ರಸಂಗ ...(Sangraha)

ರಕ್ಷಿಷ್ಯೆ ಸರ್ವತೋಹಂ ತ್ವಾಂ ಸಾನುಗಂ ಸಪರಿಚ್ಛದಮ್ ।

ಸದಾ ಸನ್ನಿಹಿತಂ ವೀರ ತತ್ರ ಮಾಂ ದ್ರಕ್ಷ್ಯತೇ ಭವಾನ್ ॥

ಶ್ರೀ ಪ್ರಹ್ಲಾದ ಉವಾಚ :

ನೇಮಂ ವಿರಿಂಚೋ ಲಭತೇ ಪ್ರಸಾದಂ ನ ಶ್ರೀರ್ನ ಶರ್ವಃ ಕಿಮುತಪಾರೇ ತೇ ।

ಯನ್ನೋಸುರಾಣಾಮಸಿ ದುರ್ಗಪಾಲೋ ವಿಶ್ವಾಭಿವಂದ್ಯೈರಪಿ ವಂದಿತಾಂಘ್ರಿಃ ॥

श्रीमद्भागवतदल्लिन बलि चक्रवर्ति प्रसंग ...(Sangraha)

रक्षिष्ये सर्वतोहं त्वा॰ सानुगं सपरिच्छदम् ।

सदा सन्निहितं वीर तत्र मां द्रक्ष्यते भवान् ॥

श्री प्रह्लाद उवाच :

नेम॰ विरिंचो लभते प्रसादं न श्रीर्न शर्वः किमुतपारे ते ।

यन्नोसुराणामसि दुर्गपालो विश्वाभिवंद्यैरपि वंदितांघ्रिः ॥

ತಾತ್ಪರ್ಯ :

ಶ್ರೀ ಚತುರ್ಮುಖ ಬ್ರಹ್ಮದೇವರಿಗಾಗಲೀ, ಶ್ರೀ ಜಗನ್ಮಾತೆ ಮಾಹಾಲಕ್ಷ್ಮೀದೇವಿಯರಿಗಾಗಲೀ, ಶ್ರೀ ಮಹಾರುದ್ರದೇವರಿಗಾಗಲೀ ಇಂಥಹಾ ಕೃಪಾ ಪ್ರಸಾದವು ದೊರೆಯಲಿಲ್ಲ. ಹಾಗಿರುವಾಗ ಇತರರ ಮಾತಿರಲಿ ವಿಶ್ವವಂದ್ಯರಾದ ಶ್ರೀ ಚತುರ್ಮುಖ ಬ್ರಹ್ಮದೇವರು ಯಾರ ಚರಣಾರವಿಂದಗಳಿಗೆ ನಮಸ್ಕರಿಸುವರೋ ಅಂಥಹ ಪರಮ ದಯಾಳುವಾದ ನೀನು (ಶ್ರೀ ಹರಿ) ನಮ್ಮಂಥಹ ಅಸುರರ ಬಾಗಿಲು ಕಾಯುವವನಾದೆ.

ಇಂಥಹಾ ಪರಮಾನುಗ್ರಹದಿಂದ ನೀನು (ಶ್ರೀ ಹರಿ) ನಮ್ಮ ಮನೆಯ ದ್ವಾರಪಾಲಕನೇ ಆಗಿಬಿಟ್ಟೆಯಲ್ಲಾ? ಎಂಥಾ ಕರುಣಾನಿಧಿಯೋ ಸ್ವಾಮಿ ಎಂದು ಶ್ರೀ ಪ್ರಹ್ಲಾದರಾಜರು ಶ್ರೀ ಹರಿಯನ್ನು ಸ್ತುತಿಸಿದ್ದಾರೆ.

ಬ್ರಹ್ಮಾಂಡ ಪುರಾಣದಲ್ಲಿ...

ಬಲಿರಪ್ಯ ಸುರಾವೇಶಾತ್ ಸ್ತುವನ್ನಪಿ ಜನಾರ್ದನಂ ।
ಪ್ರಾಕ್ಷಿಪತ್ಯಂತರಾಕ್ಷಾಪಿ ಪ್ರಹ್ಲಾದೋ ನಿತ್ಯಭಕ್ತಿಮಾನ್ ।।

ಶ್ರೀ ಪ್ರಹ್ಲಾದರಾಜರು ಸದಾ ಶ್ರೀ ಹರಿಭಕ್ತಿಯುಳ್ಳ ಶ್ರೀ ವಾಯುದೇವರ ನಿತ್ಯಾವೇಶರಾದುದರಿಂದ ಅವರಿಗೆ ಎಂದೆಂದೂ ಅಸುರಾವೇಶ ಇಲ್ಲ!

ಶ್ರೀ ವಾಮನಾವತಾರಿ ಹರಿ...

ವತ್ಸಾ ಪ್ರಹ್ಲಾದ! ನಿನಗೆ ಮಂಗಳವಾಗಲಿ. ನಿನ್ನ ಪೌತ್ರನೊಡನೆ ಸುತಲ ಲೋಕಕ್ಕೆ ಹೋಗು, ನೀನು ಸಂತೋಷದಿಂದ ಅಲ್ಲಿದ್ದು ನಿನ್ನ ಬಂಧುಗಳನ್ನೆಲ್ಲಾ ಸಂತೋಷ ಪಡಿಸುತ್ತಿರು. ಗದಾಪಾಣಿಯಾಗಿ ಬಾಗಿಲಲ್ಲಿರುವ ನನ್ನನ್ನು ನಿತ್ಯವೂ ನೋಡುತ್ತಿರು. ನನ್ನ ದರ್ಶನದಿಂದ ಸಂತೋಷವನ್ನು ಹೊಂದಿ ಸಕಲ ಪ್ರಾರಬ್ಧ ಕರ್ಮವನ್ನೂ ಕಳೆದುಕೊಳ್ಳುವೆ.

" ಶ್ರೀ ವಾಮನ ಪುರಾಣ " ದಲ್ಲಿ...

ಬ್ರಹ್ಮ ಕರಾರ್ಚಿತ ಮೂಲರಾಮನನ್ನು ಕೊನೆಯ ಯುಗ ಅಂದರೆ ಕಲಿಯುಗದಲ್ಲಿ - ಕೊನೆಯ ಅವತಾರದಲ್ಲಿ ಶ್ರೀ ರಾಘವೇಂದ್ರ ನಾಮಕ ಅವತಾರದಲ್ಲಿ ಕೊನೆಯ ಆಶ್ರಮವೆಂದರೆ ಯತ್ಯಾಶ್ರಮದಲ್ಲಿ ಪೂಜಿಸಿ ನನ್ನ ಸನ್ನಿಧಾನಕ್ಕೆ ಬಾ ಎಂದು ಪರಮಾನುಗ್ರ ಮಾಡಿದನು!!

" ಯದ್ಯದ್ವೈಧಸಮಾತ್ಮನೇದಮನಘಯಚ್ಛಾಂತಿಮೇ ಚಾಂತಿಮೇ "

ಶುಕ ಮಹರ್ಷಿಗಳು...

ಪ್ರಹ್ಲಾದನು ಭಗವಂತನ ಆಜ್ಞೆಯನ್ನು ಶಿರಸಾ ವಹಿಸಿ ಬಲಿಯೊಡನೆ ಶ್ರೀ ವಾಮನದೇವರಿಗೆ ಪ್ರದಕ್ಷಿಣೆ ನಮಸ್ಕಾರವನ್ನು ಮಾಡಿ ಸ್ವಾಮಿಯ ಅನುಜ್ಞೆಯನ್ನು ಪಡೆದು ಸಕಲ ಅಸುರ ಸೇನೆಗಳಿಗೆ ಅಧಿಪತಿಯಾಗಿ ಮಹಾಬಿಲವನ್ನು ಸೇರಿದನು!!

PRAHLADA & SRI RAGHAVENDRA SWAMY

PrahladaRaayaru was an epitome of Bhakti, unconditional faith and surrender to the SupremeGod HariSArvottama in the form of Lord LakshmiNarasimha.

PrahladaRaayaru always believed & had utmost & unstinted faith in HarisArvottama SriManNarayana who protected him every time from the hardships of his father Hiranyakasipa.

Same faith percolated down in all his incarnations that followed (Bahleeka, VyasaRaya, Raghavendra). SriGuruRaayaru (Mantralaya Gurusarvabhouma Sri Raghavendra Swamy) is no exception to this dictum.

Prahlada > Bahleeka Raaja (Pramana)

बाह्लीकोराज सत्तमः हिरण्यकशिपो पुत्रः ।

प्रह्लादः भगवत्प्रियः वायूना च समाविष्टः ॥

ಬಾಹ್ಲೀಕೋರಾಜ ಸತ್ತಮಃ ಹಿರಣ್ಯಕಶಿಪೋ ಪುತ್ರಃ ।

ಪ್ರಹ್ಲಾದಃ ಭಗವತ್ಪ್ರಿಯಃ ವಾಯೂನಾ ಚ ಸಮಾವಿಷ್ಟಃ ॥

(Sri Madhvacharya in MahaBharata Tatparya Nirnaya - 11-8)

ಶ್ರೀ ವಿಜಯರಾಯರು **(Sri Vijayadasaru)**

ವೃಕೋದರನಿಂದ ನೊಂದು ದೇಹವನು ಬಿಡುವಾಗ । **ಬಾ । ಹ್ಲೀಕ ರಾಯನಾಗಿ ಹುಟ್ಟಿದ್ದ ಪ್ರಹ್ಲಾದ ।** ತಾ । ನುಕುತಿಯಲಿ ಪೊಗಳಿ ವರವ ಬೇಡಿದನು ವೈದಿಕ ಮಾರ್ಗವನೇ ಪಿಡಿದು ॥ ಉಕಿತಿಯನು ಸಾಧಿಸುತ ಕಲಿಯೊಳಗೆ ನಿಮ್ಮ । ಪೂ । ಜಕನಾಗಿ ಬಾಳುವೆನು ಎಂದು ತಲೆವಾಗಿದನು । ಭಕುತಿಗೆ ಮೆಚ್ಚಿ ಕೈಸಲೆ ಎಂದ ಮಾತಿಂದು ಪ್ರಕಟವಾಯಿತು ಧರೆಯೊಳು ॥

Prahlada > Bahleeka > VyasaRaja (Pramana)

ಶ್ರೀ ಪುರಂದರದಾಸರು...

ಶೇಷಾವೇಶ ಪ್ರಹ್ಲಾದನವತಾರ ವೆನಿಸಿದೆ । ವ್ಯಾಸರಾಯನೆಂಬೋ ಪೆಸರು ನಿನಗಂದಂತೆ । ದೇಶಾಧಿಪಗೆ ಬಂದ ಕುಹೂ ಯೋಗವನು ನೂಕಿ । ನೀ ಸಿಂಹಾಸನವೇರಿ ಮೆರೆದೆ ಜಗವರಿಯೇ । ವ್ಯಾಸಾಬ್ಧಿಯನು ಬಿಗಿಸಿ ಕಾಶಿ ದೇಶದೊಳೆಲ್ಲ । ಭಾಸುರ ಕೀರ್ತಿಯನು ಪಡೆದೆ ನೀ ಗುರುರಾಯ । ವಾಸುದೇವ ಪುರಂದರ ವಿಠ್ಠಲನ್ನ ದಾಸರೊಳು । ಲೇಶ ನಿನ್ನಂತೆ ವೆಗ್ಗಳರ ಕಾಣೆನು ನಾನು ॥

ಶ್ರೀ ಕನಕದಾಸರು....

ವ್ಯಾಸರಾಯರಿಗೆ ಮೂರು ಜನ್ಮ । (ಶ್ರೀ ಪ್ರಹ್ಲಾದ - ಶ್ರೀ ಬಾಹ್ಲೀಕ - ಶ್ರೀ ವ್ಯಾಸರಾಜರು), ದಾಸರಿಗೆ ಎರಡು ಜನ್ಮ । (ಮಹಾಭಾರತದಲ್ಲಿನ ಶ್ರೀ ವಿದುರ ಮತ್ತು ಶ್ರೀ ಕನಕದಾಸರು), **ಶ್ರೀ ವ್ಯಾಸರಾಯರೇ ರಾಘವೇಂದ್ರರಾಯರು** (ಶ್ರೀ ವ್ಯಾಸರಾಜರ ಮುಂದಿನ ಅವತಾರವೇ ಶ್ರೀರಾಯರು), ರಾಮಚಂದ್ರನ ಆಶ್ರಿತ ಜನ ಕೋಟಿಯೊಳಗೆ । ಉತ್ಕೃಷ್ಠರಾದವರು । ನಾರದರ ಅಂಶವೇ ಪುರಂದರ ದಾಸರು । ತಮ್ಮ ಕೂಸಾದ ಭೃಗು ಮುನಿಯಲ್ಲಿ । ತಾವು ಒಂದು ಅಂಶದಿ ನಿಂದು ವಿಜಯದಾಸರೆಂದು ಪೆಸರು ಪಡೆವ । ನಾ ಯಮನು ಮುಂದೆ ಮಾಂಡವ್ಯ ಶಾಪದಿಂದ ಎರಡು ಜನ್ಮ ಶೂದ್ರ ಯೋನಿಯಲ್ಲಿ ಪೊಕ್ಕೆನಲು । ಒಂದು ಜನುಮ ವಿದುರನಾಗಿ ಕುರುಬ ಕುಲದಲ್ಲೀಗ ಪುಟ್ಟಿದೆ । ಎನಗೆ ಈ ಜನ್ಮದಲ್ಲಿ ಮುಕುತಿ ಎಂತೆಂಬೆ । ವರದಪ್ಪನೇ ಸೋಮ । ಗುರುರಾಯ ದಿನಕರನು । ಅಭಿನವ ಬೃಹಸ್ಪತಿ । ಮಧ್ವಪತಿ ಭೃಗು ಅಂಶದಿ ಮೆರೆವ । ಮಹಾ ಮಹಿಮೆ ಪೊಗಳುವೆನು । ಭಾಗವತರೊಳು ಯೋಗೀಂದ್ರ ಕೃಷ್ಣನ್ನ । ಬಾಗಿ ನಮಿಸುವ ದಾಸ ಜನರ ಪೋಷಕ ಕಾಗಿನೆಲೆಯಾದಿ ಕೇಶವರಾಯ । ದಾಸೋತ್ತಮರ ಗುಣವನ್ನು ಕನಕದಾಸ ಪೇಳಿದನು ।।

ಶ್ರೀ ವಿಜಯೀಂದ್ರತೀರ್ಥರು ಶ್ರೀ ವ್ಯಾಸರಾಜ ಸ್ತೋತ್ರದಲ್ಲಿ....

ಪ್ರಹ್ಲಾದಸ್ಯಾವತಾರೋ ಸಾವೀಂದ್ರಸ್ಯಾನುಪ್ರವೇಶನಾತ್ ।
ತೇನೆ ಸತ್ಸೇವಿನಾಂ ನೃಣಾಂ ಸರ್ವಮೇತದ್ಭವೇ ಧ್ರುವಮ್ ।।

ಶ್ರೀ ವಿಜಯರಾಯರು....

ವೃಕೋದರನಿಂದ ನೊಂದು ದೇಹವನು ಬಿಡುವಾಗ । **ಬಾ । ಹ್ಲೀಕ ರಾಯನಾಗಿ ಹುಟ್ಟಿದ್ದ ಪ್ರಹ್ಲಾದ ।** ತಾ । ನುಕುತಿಯಲಿ ಪೊಗಳಿ ವರವ ಬೇಡಿದನು ವೈದಿಕ ಮಾರ್ಗವನೇ ಪಿಡಿದು ।। ಉಕಿತಿಯನು ಸಾಧಿಸುತ **ಕಲಿಯೊಳಗೆ ನಿಮ್ಮ । ಪೂ । ಜಕನಾಗಿ ಬಾಳುವೆನು** ಎಂದು ತಲೆವಾಗಿದನು । ಭಕುತಿಗೆ ಮೆಚ್ಚಿ ಕೈಸಲೆ ಎಂದ ಮಾತಿಂದು ಪ್ರಕಟವಾಯಿತು ಧರೆಯೊಳು ।।

Shankukarna (Prahlada-Bahleeka-VyasaRaja…) started last leg of his journey on Earth by taking his fourth birth as Venkatanathacharya (Raghavendra Poorvashrama naama) specially to worship Sri MoolaRaama Devaru as per his soul desire in his Moolaroopa.

www.bhargavasarma.blogspot.com

Shankukarna > Prahlada > Raghavendra

श्री नृसिंह पुराणद वचनदंते...

शंखुकर्णाख्य देवस्तु ब्रह्म शापाश्च भूतले ।

प्रह्लाद इति विख्यातो भूभार क्षपणे रतः ॥

स एव राघवेंद्राख्य यति रूपेण सर्वदा ।

कलौयुगे रामसेवां कुर्वन् मंत्रालये भवेत् ॥

ಶ್ರೀ ನೃಸಿಂಹ ಪುರಾಣದ ವಚನದಂತೆ...

ಶಂಖುಕರ್ಣಾಖ್ಯ ದೇವಸ್ತು ಬ್ರಹ್ಮ ಶಾಪಾಶ್ಚ ಭೋತಲೇ ।

ಪ್ರಹ್ಲಾದ ಇತಿ ವಿಖ್ಯಾತೋ ಭೂಭಾರ ಕ್ಷಪಣೇ ರತಃ ॥

ಸ ಏವ ರಾಘವೇಂದ್ರಾಖ್ಯ ಯತಿ ರೂಪೇಣ ಸರ್ವದಾ ।

ಕಲೌಯುಗೇ ರಾಮಸೇವಾಂ ಕುರ್ವನ್ ಮಂತ್ರಾಲಯೇ ಭವೇತ್ ॥

[above sloka from Sri Narasimha Purana indicates Sri GuruRayaru's lineage from Shankukarna > Prahlada...]

Raghavendra, in the divine lineage of Shankukarna-Prahlada-Bahleeka-Vyasaraya was born as a gifted son of Thimmana Bhatta & Gopikamba in the family (manetana) of Powsthika Vamsa, belonging to Goutama Gothra with the Grace of Lord Sri Venkateswara was aptly named as Venkatanatha.

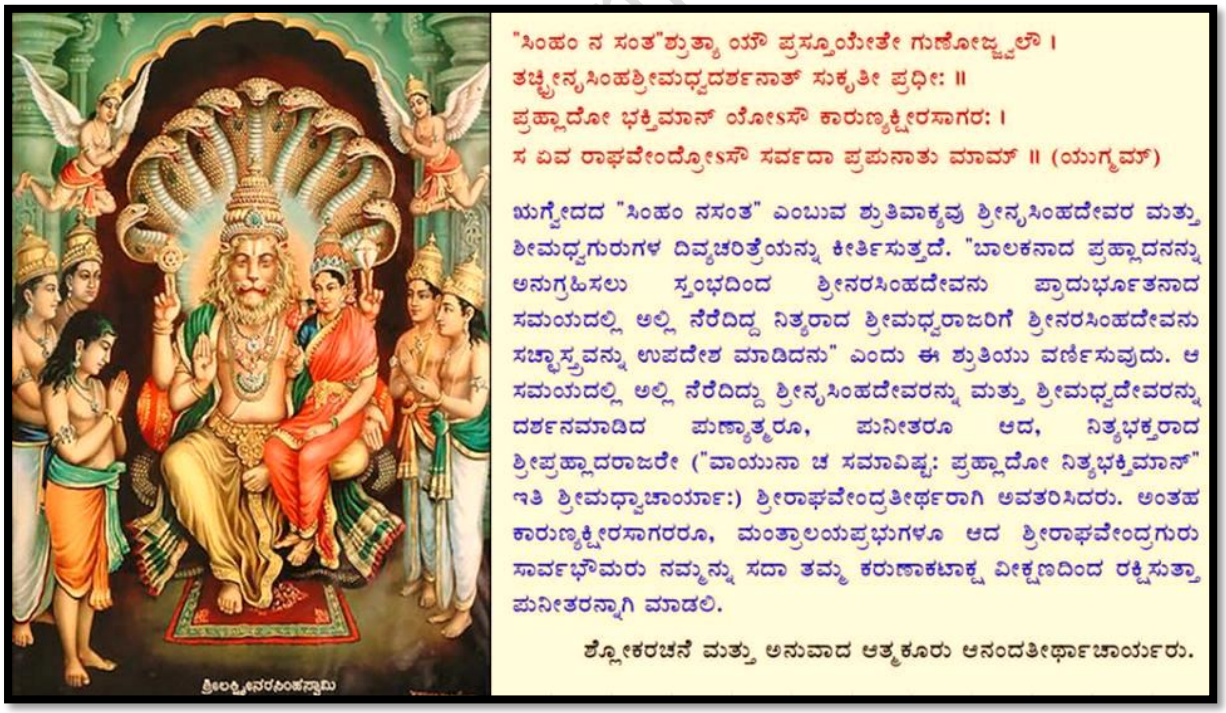
Popularly and affectionately called as Raayaru, Sri Raghavendra Swamy was born in the lunar year, Manmathanaama Samvatsara, Phalguna Sukla Sapthami, GuruVaasara, in the constellation of Mrigasira nakshatra, in the calendar year 1595 at Bhuvanagiri near Chidambaram (Tamil Nadu).

There are indications in the life history of Sri Raghavendra Swamy that he was of Prahlada's avathara. Generally, we find in temples of Sri Raghavendra Swamy, utsava muurthi (procession deity) will not be that of Sri Raghavendra Swamy,

but it will be of Bhakta Prahlada. Main deity (Sri Raghavendra Swamy) will be a replica of his samadhi called Brindavana and Sri Prahlada will also be worshiped simultaneously along with Sri Raghavendra Swamy.

Sri Raghavendra Theertharu is also called as Prahlada Rayaru and some of the rituals in Sri Raghavendra Swamy temple are performed exclusively to Prahlada. Perhaps this may the only place where Prahlada is worshiped. Apart from this we also find from the life history of Sri Raghavendra Theertharu that he had chosen this specific spot at Mantralayam for his entry into Brindavana that he could identify as the sacred spot where Prahlada had performed Yajna during his time.

[Enthah punyaatmaru namma PrahladaRaayaru, saakshaat Paramaatmana (Narasimha) darshana maadida bhagyavantaru. Antaah Bhakta Prahladana avatarave namma Guru RAayaru.]



ಸತ್ಯಜ್ಞಾನ ಸುಖಿಸ್ವರೂಪಮಮಲಂ ಕ್ಷೀರಾಬ್ಧಿಮಧ್ಯಸ್ಥಲಂ
ಯೋಗಾರೂಢಮತಿಪ್ರಸನ್ನವದನಂ ಭೂಷಾಸಹಸ್ರೋಜ್ವಲಮ್ ।
ತ್ರ್ಯಕ್ಷಂ ಚಕ್ರಪಿನಾಕಸಾಭಯವರಾನ್ ಬಿಭ್ರಾಣಮರ್ಕಚ್ಛವಿಂ
ಛತ್ರೀಭೂತಫಣೀಂದ್ರಮಿಂದುಧವಲಂ ಲಕ್ಷ್ಮೀನೃಸಿಂಹಂ ಭಜೇ ॥

NUANCES OF NARASIMHA AVATHARA

Out of several avatharas of Lord Vishnu, ten important incarnations are classified as Dasaavatharas. Among them Nrusimhaavathara has attained a rare significance. All His avatharas are generally of a single form. But, Nrusimhaavathara was of a dual form (Nara + Simha) neither a man nor a lion. Nara means man and Lion is an animal. Narasimha means, combined form of a Lion and a Man.

This was 4th one among the Dasaavatharas and it was a Krutha Yuga Avathara purported to have been taken place in Chakshusa Manvanthara.

According to Bhagavatha Purana (1.3.18)

चतुर्दशं नारसिंहं बिभ्रद्दैत्येन्द्रमूर्जितम् ।

ददार करजैरूरावेरकां कटकृद्यथा ॥

caturdaśaṁ nārasiṁhaṁ bibhrad daityendram ūrjitam
dadāra karajair ūrāv erakāṁ kaṭa-kṛd yathā

[In the fourteenth incarnation, Bhagawan Vishnu appeared as Nṛsiṁha and bifurcated the strong body of the Daitya King Hiraṇyakaśipu with His nails, just as a plaiter of straw mats.]

Narasimha is not only an incarnation of Vishnu it is also one of the Vyuuha roopa of Bhagavantha (Chaturvimshati Kesavaadi Roopa).

[Features of Narasimha vyuuha roopa… Chaturbhuja – Padma (upper right hand – Gadha (upper left hand) – Shanka (lower left hand) – Chakra (lower right hand) – Sukha (Lakshmi Roopa)]

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It is said that reference to Lord Narasimha is found in as many as 15 Puranas and a separate Purana (Upa Purana) itself has been scripted in His name called Nrusimha Purana.

Lion is a symbol of royalty and power. Lord Vishnu assumed the combined form of a man and a lion in his Narasimha Avathara.

It was an instant avathara (no prior preparations) where, Lord Vishnu appears in a very ferocious and fascinating form of Narasimha. It was a very powerful, precious avathara and the Lord Narasimha is depicted as a great protector at the time of need. He is the God of Gods. He is Mrithyu for the Mrithyu, the one who eliminates the death cycles.

Specific purpose of avathara

protection of his devotee PraHlada from his demon father Hiranyakasipa; establish a point and to make true the words of his devotee " existence (omnipresent) of God everywhere".

Prahlada's episode proves that, God will always come to the rescue of his devotees who prays him with sincere devotion. He is Bhaktavatsala. Prahlada was an ardent devotee of Lord SriManNarayana for whose sake and cause SriHari had to take the unique Narasimha Avathara.

सत्यं विधातुं निजभृत्यभाषितं
व्याप्तिं च भूतेष्वखिलेषु चात्मनः ।
अदृश्यतात्यद्भुतरूपमुद्वहन्
स्तम्भे सभायां न मृगं न मानुषम् ॥
satyaṁ vidhātuṁ nija-bhṛtya-bhāṣitaṁ
vyāptiṁ ca bhūteṣv akhileṣu cātmanaḥ
adṛśyatātyadbhuta-rūpam udvahan
stambhe sabhāyāṁ na mṛgaṁ na mānuṣam

(SriMad Bhagavatam – 7.8.17)

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[To prove that the statement of His servant Prahlāda Mahārāja was substantial — in other words, to prove that the Supreme Lord is present everywhere, even within the pillar of an assembly hall — the Supreme Personality of Godhead, Hari, exhibited a wonderful form never before seen. The form was neither that of a man nor that of a lion. Thus, the Lord appeared in His wonderful form in the assembly hall.]

All Devathas including Bramha are devotees of SriHari. Bhagavantha always upholds the boons given by them, be it Bramha or Rudra devaru, allow them to fructify before incarnating to eliminate the Asuras.

By manifesting His form as Nṛsiṁhadeva, the Lord also preserved the truth of Brahmā's promise that Hiraṇyakaśipu was not to be killed by any animal or any man. The Lord appeared in a form that could not be said to be fully a man or a lion.

To kill the demon Hiranyakasipa, Lord Vishnu had to take this rare form in order to counteract/provide an antidote to the boons Hiranyakasipa had.

हिरण्यकशिपु-

नान्तर् बहिर् दिवा नक्तम् अन्यस्माद् अपि चायुधैः
न भूमौ नाम्बरे मृत्युर् न नरैर् न मृगैर् अपि
व्यसुभिर् वासुमद्भिर् वा सुरासुर-महोरगैः – भागवतपुराण

Hiranayakashipu to Brahma: Grant me that I die -
Nor within any residence or outside any residence.
Nor during the daytime or at night.
Nor on the ground or in the sky.
Nor by any weapon, nor by any human being or animal.
Nor by nonliving entity or by living entity.
Nor by demigod, nor by demon or by any great snake from the lower planets.

The boons were;

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Hiranyakasipa wanted to get killed....

1. Neither by a demi God nor by a demon;

2. Neither by a man nor by a beast (living / non-living being)

3. Neither in the midst of Pancha Bhoothas (five basic elements)

4. Neither in the day nor in the night,

5. Neither indoors nor outdoors,

6. Neither by any kind of weapon;

When the antidote was applied by Lord Vishnu in the form of Narasimha, Hiranyakasipa was killed by...

1. Narasimha the Supreme God Vishnu (not a demi God/demon)

2. Not a man/beast [half man + half animal (lion)]

3. Pounces upon and drags him to the threshold (doorstep) of the palace door (neither inside nor outside)

4. Keeps him on his thighs (not in Pancha Bhoothas)

5. Kills him with his finger nails (Nakha) {not by any weapon)

[Nails were not weapons and were neither living nor dead. Indeed, the nails can be called dead, but at the same time they can be said to be alive.]

6. At a time when it was Pradosha (neither day nor night);

Lord Narasimha is depicted as a great protector at the time of need.

He is the God of Gods; Mruthyu for the Mruthyu.

"I surrender and bow to Lord Narasimha;

who is ferocious and heroic;

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who is Maha Vishnu;

who is radiant and glowing from all sides;

who is omnipresent;

who is terrific;

who is adorable;

who bestows auspiciousness and

who is the death of death personified"

'NaarasimhaVapu Sreemaan Kesavah Purushottama'

(Sri Vishnu Sahasranama Stothram – sloka #3)

Meaning...

He is the one who has taken a rare and unique form of neither a man nor a lion (Narasimha) whose worship will eradicate the ignorance;

possessor of Goddess of wealth Sri Maha Lakshmi who always dwells in his chest (Sreemaan)

one who has beautiful and charming hair; the giver of knowledge to Gods (Kesava)

greatest among all Purushas; the Supreme Soul who is omnipotent and omniscient (Purushottama)

Lord Sri Krushna says in **Bhagavadgeeta** that he is the Lion (**Mrugaanaam cha Mrugendro-aham**) among the animals.

SreeNrusimho MahAaSimhah SootrakaArah PuraAthana

Sri Venkatesha Stothram from Brahmanda Purana extolls the Lord Venkateswara (Srinivasa) as...

"Meaning...

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With Goddess Lakshmi Devi (Sri) by His side Srinnivaasa is Saanta Swaroopa (SriNrusimha);

While killing Hiranyakasipa he was Ugra Narasimha (MahaSimha) and even during the great deluge (Pralaya);

He is the supporter to the entire universe and its beings like a Soothrakara; like a suutra (thread) in a necklace of beads;

He is very ancient God (Sanatana) who is in existence since time immemorial.

In the very first stanza of **HarikathaAmruthasaara,** (Mangalacharana Sandhi), Sri Jagannatha Dasaru offers prayer to Lord Narasimha as…

श्री रमणि करकमल पूजित | चारुचरण सरोज ब्रह्मस |

मीरवाणि फणींद्र वींद्र | भवेंद्र मुखविनुत |

नीरजभवा०ड्डोदय स्थिति | कारणने कैवल्यदायक |

नारसिंहनॆ नमिपॆ करुणिपुदॆमगॆ मंगळवा ||

śrī ramaṇi karakamala pūjita | cārucaraṇa saroja brahmasa | mīravāṇi phaṇīṃdra vīṃdra | bhaveṃdra mukhavinuta | nīrajabhavā0ḍodaya sthiti | kāraṇane kaivalyadāyaka | nārasiṃhane namipe karuṇipudemage maṃgaḷavā ||

Meaning…

Salutations and appeal to the...

most compassionate and Supreme God Lakshmi Narasimha;

who is the consort of Goddess Lakshmi Devi (Sri Ramani) who is always in the service of Her Lord (Vishnu) with her lotus like hands;

the Lord who is the cause of this Universe; (Srushti - Sthithi - Laya);

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who is worshipped/eulogized by Brahma,Vaayu, Saraswathi/Bharati Devi, Sesha, Garuda, Rudra, Indraadi Devatas;

the one who grants mukthi (moksha);

to bless us with all auspiciousness/mangala to the one who surrenders at His lotus feet with sincere Bhakti.

In the legend of Narasimha Avathara, Hiranyakasipa (father of Prahlada) is depicted as personification of obsessive human ego.

He was ignorant of the supremacy and omnipresence of Lord Vishnu (Hari Sarvottama) and ultimately gets perished at the hands of the Supreme God in the form of Narasimha.

- Kaama (lust, craze, desire),
- Krodha (anger, hatred),
- Lobha (greed, miserliness, narrow minded),
- Moha (delusory emotional attachment),
- Mada or Ahankara (pride, stubborn mindedness),
- Matsarya (envy, jealousy, show or vanity, and pride)

are the six internal enemies of mankind known as Ari-shadvargas (Negative passions). Ari means enemy.

They are responsible for all kinds of difficult experiences in our lives.

These negative characters prevent mankind from realizing the ultimate reality.

When these negative passions overrule, egoism gets manifested which is the biggest enemy of humans.

A man with egoism becomes self-centred and ignorant of his surroundings.

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In Bhagawadgita, Chapter # 2 (sloka 62 & 63) Sri Krishna says that,

Dhyayato vishayan pumsah sangah teshu upa jayate।
Sangat sanjayate kamah kamat krodhah abhijayate ।। (sloka 62)

ध्यायतो विषयान पुंसः तेषु उप जायते ।
संगत संजायते कामः क्रोधः अभिजायते ।। श्लोक ६२

Krodhat bhavati sammohah sammohat smriti vibhramah ।
Smriti bhramshat buddhi nashah buddhinasat pranashyati ।।
(sloka # 63)

क्रोधात् भवति संमोहः संमोहात् स्मृति विभ्रमः ।
स्मृति भ्रंषात बुद्धि नाशः बुद्धिनाशत प्रणश्यति ।। श्लोक ६३

Meaning…

when a man thinks of objects, attachment for them arises,

from attachment desire is born,

from desire arises anger,

from anger comes delusion,

from delusion loss of memory,

from loss of memory the destruction of discrimination and

from destruction of discrimination man perishes;

Remedy (antidote) being, total surrender to Lord Narasimha (Vishnu) who helps one to overcome the weakness of ignorance and also protects his devotees from internal as well as external enemies.

Until and unless one tries to overcome/keep control on negative passions one will not understand the Tattva - Hari Sarvottama - Vaayu Jeevottama;

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Lord Narasimha not only bestows health, education, wealth, prosperity etc., but also relieves his devotees from all types of debts (Runas) and protects them from internal as well as external enemies and also helps to overcome the weakness of ignorance.

नरसिंहो अखिलज्ञान मतध्वांत दिवाकरः ।
जयत्यमित सज्ञान सुखशक्ति पयोनिधिः ॥

ನರಸಿಂಹೋ ಅಖಿಲಜ್ಞಾನ ಮತಧ್ವಾಂತ ದಿವಾಕರಃ ।

ಜಯತ್ಯಮಿತ ಸಜ್ಞಾನ ಸುಖಶಕ್ತಿ ಪಯೋನಿಧಿಃ ।।

Narasimha is not only giver of correct knowledge, but also remover of all incorrect knowledge (MithyaJnana, Viparita-Jnana) Sri Madhvacharya's mangalcharana in Mayavada Khandanam summarizes this well with Narasimha as provider of as-is knowledge (yathartha jnana) and remover of ajnana. And we need both these aspects in our sadhana, adhyayana chintana-manthana and manana.

Narasimha is Swaroopa Jeeva Indriya niyaamaka roopa. He is jeeva karaka, means, Gnaana, Itchha, Kriya preraka.

Kshakaara in Varnamaala denotes Narasimha Devaru. It is in-charge of Jeeva. Ksha-kaara (क्ष) pratipadya form.

Narasimha is niyaamaka for Mano-niyaamaka (Rudra). Rudra Devaru upaasya murthi (antharyaami) is Narasimha and Bimba murthy is Sankarshana.

Sri Nrisimha Maha-mantra (Anushtup Mantra)

उग्रं वीरं महाविष्णुं ज्वलंतम् सर्वतोमुखं ।
नृसिंहं भीषणं भद्रं मृत्योर्म्यत्युं नमाम्यहं ।।

ugraṃ vīraṃ mahāviṣṇuṃ jvalaṃtam sarvatomukhaṃ |
nṛsiṃhaṃ bhīṣaṇaṃ bhadraṃ mṛtyormyatyuṃ namāmyahaṃ ||

UGRAH… is one of the attributes of Bhagawan Vishnu (SVSN sloka #45). It doesn't mean Vishnu is Ugrah swaroopa. In fact, He is utmost Shanta Swaroopa/Shanta Swabhaava. " ShaantaAkaaram BhujagaSayanam PadmaNabham..." He is an embodiment/personification of peace (Shaanta). He is PrasannaVadana. But when situation arises/warrants He becomes UGRA.

With Goddess Lakshmi Devi (Sri) by His side He is Shaanta Swaroopa (SriNrusimha); while killing Hiranyakasipa he was Ugra Narasimha (MahaSimha) and even during the great deluge (Pralaya); UGRAM VEERAM MAHA VISHNUM...

who is ferocious and heroic Maha Vishnu the one who is radiant and glowing from all sides; omnipresent; terrific; adorable; the one who bestows auspiciousness and who is death of death personified. "I surrender and bow to such mighty God VISHNU who is Narasimha.

This powerful sloka from Tantrasara sangraha emphasizes the supremacy and omnipotence of Bhagawan Vishnu who as Narasimha is fierce yet compassionate, benevolent and the ultimate protector and liberator. Devotees who seek refuge in the all-powerful mighty God Narasimha can overcome their fears (even fears associated with death), anxieties, find solace and ultimately achieve spiritual liberation.

Purported to have been disclosed by Lord Shiva (Rudra Devaru) there is a Stothra called Sri NARASIMHA MANTRARAJA PADA STOTRAM which explains each word of the Narasimha Anushtup manthra “Ugram Veeram…”

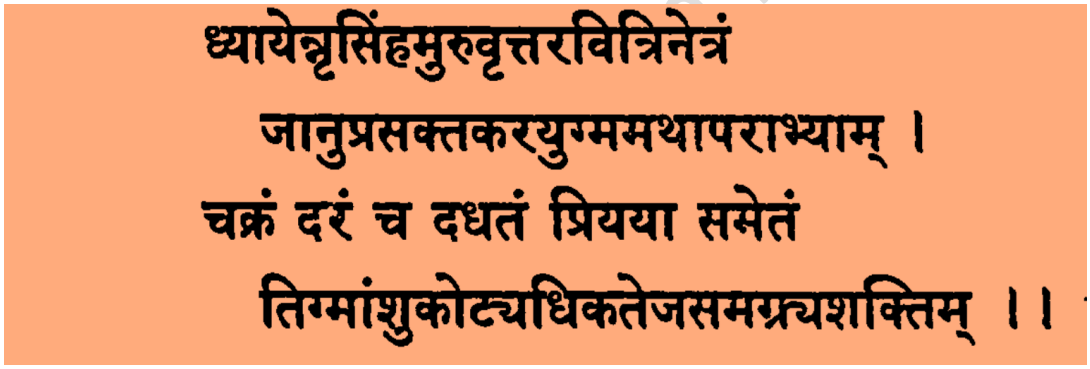
This powerful Narasimha upasana manthra should not be practised or used without proper initiation (proper Guruupadesha) and proper eligibility.

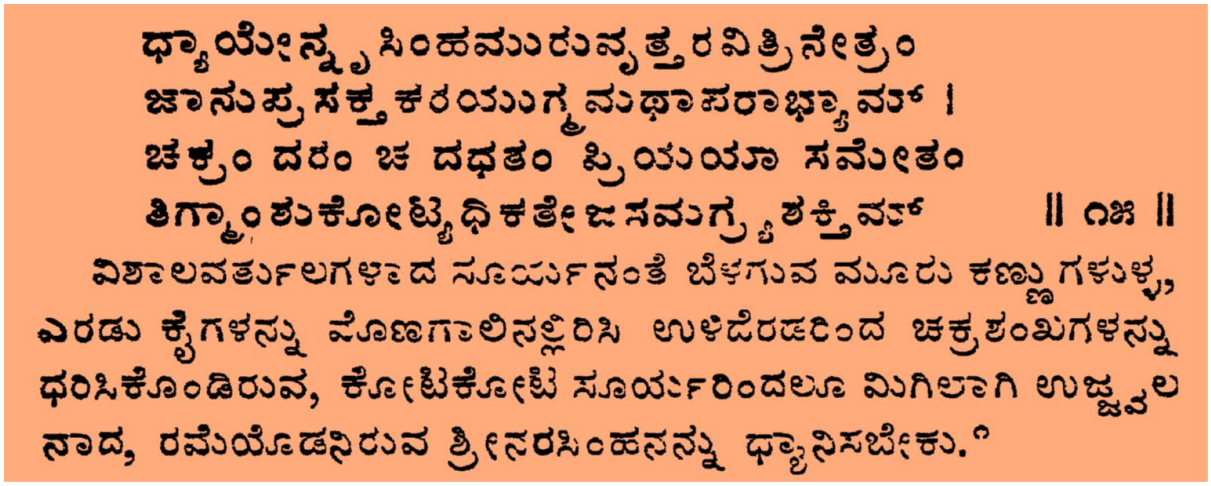
[Narasimha, Varaha, Hayagreeva, Vedavyasa, Parashurama related mantras/suktas must not be recited unless specifically guided by a proper Guru]

In **Shodasanaama manthra-" Harey Raama Harey Krishna..."** HARI also indicates (Hari means Lion), Prahlada varada Narasimha with one with a Lion face.

Narasimha dhyaana

Narasimha Devaru is Trinethra – having three eyes. In **Tantrasara Sangraha** Sri Madhvacharya describes the form of Narasimha to be meditated as:


ध्यायेन्नृसिंहमुरुवृत्तरवित्रिनेत्रं
जानुप्रसक्तकरयुग्ममथापराभ्याम् ।
चक्रं दरं च दधतं प्रियया समेतं
तिग्मांशुकोट्यधिकतेजसमग्र्यशक्तिम् ।।


ಧ್ಯಾಯೇನ್ನೃಸಿಂಹಮುರುವೃತ್ತರವಿತ್ರಿನೇತ್ರಂ
ಜಾನುಪ್ರಸಕ್ತಕರಯುಗ್ಮಮಥಾಪರಾಭ್ಯಾಮ್ ।
ಚಕ್ರಂ ದರಂ ಚ ದಧತಂ ಪ್ರಿಯಯಾ ಸಮೇತಂ
ತಿಗ್ಮಾಂಶುಕೋಟ್ಯಧಿಕತೇಜಸಮಗ್ರ್ಯಶಕ್ತಿಮ್ ॥ ೧೫ ॥

ವಿಶಾಲವರ್ತುಲಗಳಾದ ಸೂರ್ಯನಂತೆ ಬೆಳಗುವ ಮೂರು ಕಣ್ಣುಗಳುಳ್ಳ, ಎರಡು ಕೈಗಳನ್ನು ಪೊಣಗಾಲಿನಲ್ಲಿರಿಸಿ ಉಳಿದೆರಡರಿಂದ ಚಕ್ರಶಂಖಗಳನ್ನು ಧರಿಸಿಕೊಂಡಿರುವ, ಕೋಟಿಕೋಟಿ ಸೂರ್ಯರಿಂದಲೂ ಮಿಗಿಲಾಗಿ ಉಜ್ಜ್ವಲನಾದ, ರಮೆಯೊಡನಿರುವ ಶ್ರೀನರಸಿಂಹನನ್ನು ಧ್ಯಾನಿಸಬೇಕು.[೧]

Having big round (Vartulaakaara) three eyes (Thrinethra) like shining Sun; Four arms (Chaturbhuja) with lower two arms on

knees; Chakra and Shankha in right and left arm respectively; with Laxmi Devi on the side; brightness exceeding that of crores of Suns; such mighty Narasimha of great power should be meditated upon.

Narasimha Upasana-Aaraadhana

One must never undertake Narasimha upasana all by himself – only a Guru must direct.

It is always safe to worship Narasimha with Lakshmi Devi sitting on his lap.

Those who are steadfast in niyamas' only must do Narasimha Aaraadhana.

Niyama for Narasimha Aaraadhana.

- Bramhacharya
- Staying on Dhoti+Shalya only
- Taking bath thrice a day
- Taking bath (Kati snaana), Gandoosha after every mala/moothra visarjana.
- Bhumi Sayana
- Eka bhukta vrata
- Nishiddha padarta tyaaga
- Aparigraha
- Japa-Thapa-Dhyaana

Narasimha mantra should be preceeded and succeeded by Lakshmi Veda mantra followed by Hanumat Pooja.

NARASIMHA JAYANTHI

PrAdurbhAva of Lord Narasimha took place on Vaisakha Sukla Chaturdasi during **Pradosha** time in the constellation of Swathi nakshatra that is reckoned as Narasimha Jayanthi. Hence, worshiping/praying Sri Lakshmi Narasimha on this day during Pradosha time is highly meritorious.

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श्री नृसिंह अर्घ्यमंत्र

परित्राणाय साधूनां जातो विष्णोनृकेसरी |

गृहाणार्घ्यं मया दत्तं सलक्ष्मीनृहरिः स्वयम् ||

परित्राणाय साधूनां जातो विष्णोनृकेसरी |

गृहाणार्घ्यं मया दत्तं सलक्ष्मीनृहरिः स्वयम् ||

śrī nṛsiṃha arghyamaṃtra

paritrāṇāya sādhūnāṃ jāto viṣṇonṛkesarī |
gṛhāṇārghyaṃ mayā dattaṃ salakṣmīnṛhariḥ svayam ||
paritrāṇāya sādhūnāṃ jāto viṣṇonṛkesarī |
gṛhāṇārghyaṃ mayā dattaṃ salakṣmīnṛhariḥ svayam ||

Raajaadhiraaja Guru Saarvabhouma Sri Raaghavendra Swamy (Mantralayam) is an incarnation of Bhakta Prahlada and a great devotee/upaasaka of Lord Lakshmi Narasimha.

श्री नृसिंह पुराण

शंखुकर्णाख्य देवस्तु ब्रह्म शापाश्च भूतले ।

प्रह्लाद इति विख्यातो भूभार क्षपणे रतः ॥

स एव राघवेंद्राख्य यति रूपेण सर्वदा ।

कलौयुगे रामसेवां कुर्वन् मंत्रालये भवेत् ॥

above sloka from Sri Narasimha Purana indicates/confirms Raajaadhiraaja Guru Saarvabhouma Sri Raaghavendra Swamy's lineage from Shankukarna – Prahlada...

Therefore, on the sacred/auspicious day of Sri Nrusimha Jayanthi, praying Sri GuruRaayaru is also highly auspicious and meritorious.

Anusandhana for worshiping Lord Narasimha should be Sri Raaghavendratheertha Guruvantargata - Sri BharatiRamana MukhyaPraanaAntaragata-Sri LaxmiNarasimhaya Namaha.

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Only those who follow Mantralaya Guru Saarvabhouma Sri Raghavendra Swamy (Prahlada Rayaru) will get anugraha from Lord Lakshmi Narasimha.

Temples of Lord Narasimha

There are several temples in our country dedicated to Lord Narasimha out of which majority are in South India. Some of the major temples of Lord Narasimha are Ahobilam, Yadagirigutta, Mangalagiri, Simhachalam, Dharmapuri, Antharvedi, and Kadiri in Andhra Pradesh - Namakkal, Ghatikachala; Chintalvadi in Tamil Nadu; Melukote, Saligrama, and Mulabagalu in Karnataka States.

NARASIMHA – AN ASTRO REMEDY

(A study on Runavimochana Sri Nrusimha Stothram)

In general worship/prayer of Lord Lakshmi Narasimha is a suggested remedy for Navagraha Doshas, Apamrityu dosha, sufferings from ill health, debts, enemies, problems of evil spirits, accidents, sudden aberrations and obstacles in life etc.

In particular worshiping Lord Narasimha is considered to be an effective remedy for astrological related problems especially that of Mars (Kuja), Saturn (Shani) and Rahu. Every Avathara of Paramatma (Vishnu) also emanates from full manifestation of each Planet. In that way, from Mars, God came as Narasimha.

For those who are born in the constellation of Mrigasira, Chitta and Dhanista whose star Lord is Mars, and Swathi whose star Lord is Rahu, regular worship of Lord Narasimha will be very useful. As per scripts it is believed that Sri Nrusimha Avathara took place during Pradosha time in the constellation of Swathi Nakshathra. It is also very useful and effective remedy during Sade Sath, Ashtama Shani, and Ardhashtama Shani (all related to Saturn) in the Gochaara.

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There are several prayers that we come across related to Lord Narasimha like, Prahlada Krutha Nrusimha Kavacham, Sanaischara Krutha Sri Nrusimha Stuthi, Runa Vimochana Sri Nrusimha Stothram etc… (List given elsewhere)

The powers of these slokas are profound and overwhelming and the regular recital of them would invariably relieve every one of their sufferings and difficulties.

Runa Vimochana Sri Nrusimha Stothram is a prayer to Lord Narasimha to get rid of the debt of Karma that have to be eliminated without which salvation cannot be achieved.

This is a powerful sloka that when recited regularly will relieve people of their debts and insolvency however severe and acute.

Recitation of Mantra generates sounds which is divine in character. This sound is alive and you feel its strength in every part of you. A spiritual aspirant cannot deny its psychological effect and spiritual significance.

It is in the intrinsic nature of sacred sound to bring human being into contact with the divine. It enables man to feel the spiritual presence and to find it in the cavity of his own heart.

We could pray anywhere. But if the prayer is done properly and with utmost devotion, you get glimpse of the SUPREEM FORCE. Sri nrusimham mahaveeram namami runa mukthaye.

The Runa Vimochana Stotram is contained in the Nrusimha Purana. Every individual incurs three kinds of debt at birth. These are Deva Runa (debt to the Devas), Rishi Runa (debt to Rishis) and Pitru Runa (debt to one's ancestors). The debt could be explained also as the debt of Karma, which we have to get rid-off to attain salvation.

However, these debts are so great that they cannot be repaid in one's lifetime. The Runa referred to in this Stotra is also the

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bondage arising from ones Karma on account of Samsaric association. The Runa Vimochana Stotram extols the munificent grace of Sri Bhagavan Nrusimha, as a result of which an individual is absolved of these debts.

The first eight verses glorify various attributes of Sri Bhagavan Nrusimha, each verse ending with the line " Sri Nrusimham Mahaveeram Namaami Runa MuktayE ". Verse 9 contains the Phala Shruti for this Stotram.

ऋण विमोचन श्री नृसिंह स्तोत्रम्

(श्री वादिराजतीर्थकृत श्री नरसिंहपुराणोक्त)

देवता कार्य सिध्यर्थं सभास्थंभ समुध्भवं
श्री नृसिंहं महावीरं नमामि ऋणमुक्तये - १
लक्ष्म्यालिंगित वामांगं भक्तानां वरदायकं
श्री नृसिंहं महावीरं नमामि ऋणमुक्तये - २
आंत्रमालाधरं शंखचक्राब्जायुध धारिणं
श्री नृसिंहं महावीरं नमामि ऋणमुक्तये -३
स्मरणात् सर्वपापघ्नम् कद्रूजविषनाशनम्
श्री नृसिंहं महावीरं नमामि ऋणमुक्तये- ४
सिंहनादेन महता दिग्दन्ति भयनाशनं
श्री नृसिंहं महावीरं नमामि ऋणमुक्तये- ५
प्रह्लाद वरदं श्रीशं दैत्येश्वरविदारिणम्
श्री नृसिंहं महावीरं नमामि ऋणमुक्तये- ६
क्रूरग्रहै: पीडितानाम् भक्तानाम् अभयप्रदं
श्री नृसिंहं महावीरं नमामि ऋणमुक्तये- ७
वेदवेदांत यज्ञेशम् ब्रह्मरुद्रादिवंदितम्
श्री नृसिंहं महावीरं नमामि ऋणमुक्तये- ८

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य इदं पठते नित्यं ऋणमोचन संज्ञितम्

अनृणी जायते सद्यॊधनं शीघ्रमवाप्नुयत् - ९

इति श्री नृसिंहपुराणोक्तम् ऋणमोचनस्तॊत्रम् संपूर्णम्

श्रीकृष्णार्पणमस्तु

Runa Vimochana Sri Nrusimha Stotram (Meaning)

Devataakaarya-siddhyartham
sabhaastambha-samudbhavam
Sri Narasimham mahaaveeram
namaami runamuktaye

For achieving the divine mission, He who emerged out of a pillar, in the Court-hall (of the demon) to such a greatly valourous Lord Narasimha, I am praying to liquidate my debts.

Lakshmyaalingita-vaamaangam
bhaktaanaam varadaayakam
Sri Narasimham mahaveeram
namaami runamuktaye

To the valorous Sri Narasimha, who has embraced the Goddess Lakshmi on the left side of His chest and who fulfills the wishes of the devotees, I am praying to Him to give me relief from my debts.

Aanthramaalaadharam Sankha
Chakraabja aayudhaarinim
Sri Narasimham mahaaveeram
namaami runamuktaye

To the greatly valorous Sri Narasimha, who is wearing the intestines (of Hiranyakasipu) as a garland, who carries weapons like Conch and the Discus, I am praying to relieve me from my debts.

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Smaranaat sarvapaapagnam
kadrooja visha naasanam
Sri Narasimham mahaaveeraam
namaami runamuktaye

To the greatly valorous Sri Narasimha, who rids us of all our sins as soon as we remember Him, to Him who takes away (removes) the poison of the serpents who are the children of Kadru, I am praying to relieve me from my debts.

Prahlaada varadam sreesam
daityesvara-vidaaranam
Sri Narasimham mahaaveeram
namaami runamuktaye

To Him, who gave boons to Prahlada, He who is the Lord of Sri, who tore apart and killed the Raakshasa King, to the greatly valorous Sri Narasimha, I pray to relieve me of my debts.

Krooragrahaih peeditaanaam
bhaktaanaam abhayapradam
Sri Narasimham mahaaveeram
namaami runamuktaye

To the greatly valorous Sri Narasimha who gives protection to the devotees (confers fearlessness) from the sufferings inflicted by cruel planets, I pray to relieve me of my debts.

Vedavedaanta-yajnesam
Brahma Rudraadi vanditam
Sri Narasimham mahaaveeram
namaami runamuktaye

To Sri Narasimha who is Master of the Vedas, Vedaantas and sacrifices, to whom salutations are offered by Brahma, Rudra and others, I am praying to relieve me of my debts.

Ya idam pathate nityam runamochana samjnitam
Anrunee jaayate sadhyodhanam sheeghramavaapnuyaat

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One who regularly reads this Runa Vimochana Stotra will not be afflicted by debts. Further, very soon he will obtain money and become a wealthy person.

It is believed that Runa Vimochana Sri Nrusimha Stothram is a very powerful prayer that is said to give speedy relief from debts and other financial crisis. This prayer will be very effective when it is chanted during Pradosha time. It is a time-tested remedy and will work as an antidote for all types of sufferings as mentioned above.

Irrespective of the caste and creed people strongly believe and have faith in Lord Narasimha as a source of instant remedy for many of their day-to-day problems. Lord Narasimha bestows health, education, wealth, prosperity, and relieves his devotees from all types of debts (Rinas). One only should have faith in Lord Narasimha and surrender to Him totally, who protects His devotes from internal as well as external enemies and also to overcome the weakness of ignorance.

Vital Stuti-Stotras-Suladis... on Lord Narasimha

Manyu Sookta

NARASIMHA NAKHA STUTHI (Madhvacharya)

SHODASABAHU NRUSIMHA ASHTAKA (Vijayeendra Theertharu)

Nrusimha Dwadasanaama Stothram

NarahariAshtakam (Vadirajaru)

Sanaischara krutha Sri Nrusimha Stuthi (Bhavishyottara Purana)

Runavimochana Sri Nrusimha Stothram (Nrusimha Purana)

Nrusimha Kavacham (Prahlada krutha)

Sri NARASIMHA MANTRARAJA PADA STOTRAM (Shiva krutha)

Narasimha Stuti by ThrivikramaPanditacharya

www.bhargavasarma.blogspot.com

Nrusimha Stuti by NarayanaPanditacharya
(with Kannada transcreation & English translation by "Jeevi")
https://www.tatvavada.org/eng/etexts/N_stuti.pdf

Lakshmi Narasimha Ashtottara Sathanaamavali

Dasarapadagalu on Narasimha

Narasimha Suladi

- Purandaradasaru
- ViajayaDasaru
- JagannathaDasaru

Narasimha's illustrations in HarikathaAmruthasaara

https://madhwafestivals.com/2017/03/21/narasimha-devaru/

Manyunaamaka Sri Nrusimho Devata

(Commentary on Manyu Sukta)

In Mahabharata tatparya Nirnaya, Sri Madhvacharya has clearly indicated that Manyu Sukta should be interpreted as a Sukta in praise of Lord Narasimha. After killing Dussaasana, mighty Bheemasena contemplated on Lord Narasimha and praised him by reciting Manyu Sukta. Bheemasena offered the blood of Dussaasana as Somarasa to Bhagawan Narasimha in that Yagna of Mahabharata war.

तथाऽपि शत्रुप्रतिभीषणाय पपाविवाऽस्वाद्य पुनःपुनर्भृशम् ।
स्मरन् नृसिंहं भगवन्तमीश्वरं स मन्युसूक्तं च ददर्श भक्तया ॥ २७.१४० ॥

"यस्ते मन्यो" (ऋ. १०.८३.१) इत्यतो नारसिंहं सोमं तस्मै चाऽर्पयच्छोणिताख्यम्
युद्धाख्ययज्ञे सोमबुद्ध्याऽरिवक्ष इहेति साम्ना गदया विभिन्दन् ॥ २७.१४१ ॥

[Bheemasena kararchita Sri Lakshmi Narasimha]

Commentary - 1 (sangraha)

shrI.madhvAchArya "envisions" ugra-nrisimha as the adhiSTAna-tattva of manyu. His Holiness says that this was first envisioned by the mighty bhimasena while killing the DussAsana in mahAbhArata war.

shrI.Ananda tIrtha says:

smarannrisimhaM bhagavantaM IshwaraM sa-manyusUktaM cha dadarsha bhaktyA

yastE manyO ityatO nArasimhaM sOmaM tasmai chArpayaccchONitAkhyaM

After killing Dussasana, the mighty Bhima, remembered shrI.nrisimha and praised Him by reciting the "manyu-sUkta" and offered the blood of Dussasana as the sOma-rasa to nrisimha in that yajnA of war.

Based on this idea of "nrisimha-swarUpa" in manyu-sUkta, shrI.dhirEndra tIrtha AchArya of Mantrealaya Sri rAghavEndra mutt, wrote a wonderful commentary on manyu-sUkta keeping

in mind shrI.nrisimha as the adhiSTAna dEvata for the word "manyu".

As the common meaning holds that "manyu" is anger ie., rudra, shrI dhIrEndra tIrtha interprets manyu as nrisimha who is the antaryaami, internal controller of rudra (manyu) and says that etymologically, the word "manyu" has it's root as "manu-avabOdhanE" ie., the Knowledge / Embodiment of Knowledge.

Here, shrI.dhIrEndra swamiji beautifully puts as:

manu avabOdhana ityataH yajimanishundhidashijanibhyO yujiti yucch pratyayE "manyu" riti siddhyati

So, shrI.nrisimha is being praised as the controller (presides over) of rudra (in the form of manyu) and also bestower of Knowledge (the jnAna). He is the embodiment of Knowledge (saha-svatA), possessor of wealth (bhAmaH prachEtaH), commander of Sense Organs (indraH). He holds all the weapons (avighadvajra-sAyaka) and destroys both internal & external enemies. Narasimha is appealed to destroy all the evil-doers (vijahi shatrUn) and is requested to give strength & will-power to fight our enemies (asmAsu asmat sambandhiSu pr^tanAsu sEnAsu OjaH dhEhi / naH vimr^dhaH nudasva //).

After destruction of enemies, there emerges a joy of triumph (dyumantaM ghOSaM). Finally, the devotee prays the Lord Narasimha to bestow the desired things and the Ultimate Bliss (abhimAtishAhaH, vasUni Abhara, madhu pibAva, samsruSTaM ubhayaM dhanaM asmabhyaM dattAM).

The uniqueness of this commentary by shrI.dhirEndra tIrtha (8th muttAdhipati in the lineage of shrI.rAghavEndra tIrtha of mantrAlayaM) is that He moves away from the sAyaNa bhASya in interpreting the word "tApasa" which refers to the father of the mantra-draSTa (seer) of manyu sUkta (the draSTa is "manyu" and the father's name is "tApO" muni). shrI.dhIrEndra

tIrtha mentions that here "tApasa" should be interpreted as penance, discipline, meditation out of which is born the manyu (jnAna). Thus, He gave a sublime status of this manyu-sUkta which is adopted by all madhvAs for internal meditation purpose. Thus, He says that the chanter of manyu-sUkta receives the prasAda of bhagavAn nrisimha and attain the status of eternal bliss from where there is no return to the bondage of samsAra.

The last line of the commentary (iti manyu nAmaka shrI-nrisimha prArthana) reiterates again that the adhiSTAna dEvata of the "manyu-sUkta" is bhagavAn nrisimha.

Commentary – 2 (sangraha)

SRI MANYU SUKTA
MADHVA INTERPRETATION

Dr. V.R. Panchamukhi

Sri Manyu Sukta is the 83rd Sukta, in the tenth Mandala of Rgveda. The sage called Manyu- son of sage Tapas - is the Rishi commanding this Sukta. The first and the last four Riks are in Jagati Chandas while the remaining nine Riks are in Trishtubh Chandas.

All Vedas are Apaurusheya in the sense that they are not written by anybody but they have been revealed to different Rishis. They contain eternal truth and are free from any shortcomings that might creep in due to human errors. Brahma Sutras were composed by Vedavyasa with the basic objective of providing proper interpretation of the Vedas. Meaning of Vedas should be understood with the help of the right kind of commentaries on them and on the Brahma Sutras. Apparent meaning of the Vedic hymns may not often be the right one. The correct meaning of the Vedas has to be derived by using various techniques such as Upakrama, Upasamhara, Abhyasa, Apoorvata, etc.

In Sri SuMadhwa Vijaya, it is stated (canto 6, sloka 4) that Sri Madhwacharya told his disciples that Vedic hymns could have three meanings, Mahabharat may have ten meanings and each word of Vishnusahasranama may have hundred meanings. त्र्यर्थतां श्रुतिषु वित्त दशार्थं। भारतं ननु शतार्थमपि स्यात् वैष्णवं पदसहस्रतयं हि। However, comprehending these different meanings is beyond the capability of ordinary human beings. It is therefore essential that we take recourse to the commentaries given by the scholars and our Gurus.

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Sri Madhwacharya has provided the most cogent and incisive interpretation of the Vedas, which is displayed through his works such as Rigbhashya, Brahama Sutra Bhashya, etc. According to Madhwa, all the Vedas ultimately describe Vishnu and Vishnu alone. Krishna says in Bhagavadgita- ''वेदैश्च सर्वैरहमेव वेद्यो'' and Madhwa confirms, throughout his works, to this basic principle in deriving the prime meaning of all the Vedas. Consistent allegiance to their principle brings uniqueness and sublimity to Madhwa's interpretations and also to all the commentaries that follow them.

Sri Madhwacharya has clearly indicated in his Mahabharata Tatparya Nirnaya, that Manyu Sukta should be interpreted as a Sukta in praise of Narasimha.

स्मरन्नृसिंहं भगवंतमीश्वरं समन्युसूक्तं च ददर्श भक्त्या।

यस्ते मन्यो इत्यतो नारसिंहं सोमं तस्मै
चार्पयच्छोणिताख्यम्॥

(म.भा.ता.नि., अ.२७, श्लो.१४८, १४९)

After killing Dussasana, the mighty Bhimasena, remembered God Narasimha and praised Him by reciting Manyu Sukta. Bhima offered the blood of Dussasana as somarasa to God Narasimha in that Yajna of war.

Taking clue from these slokas of Madhwacharya, Dhirendratirtha has developed his commentary on the entire Manyu Sukta as a Sukta in praise of Narasimha.

The commentary on Manyu Sukta by Sri Dhirendratirtha interprets Manyu as Narasimha - who is the internal controller of Rudra and who is embodiment of knowledge. The apparent or the common meaning of `Manyu` is anger or in the metaphysical sense, the word may refer to the commanding deity of anger viz., Rudra. The etymological meaning of the word Manyu, based on the verb मनु - अवबोधने is knowledge or embodiment of knowledge. The latter description is primarily applicable to Lord Vishnu and hence the first meaning, viz., commanding deity - Rudra - should also be made consistent with the description of embodiment of knowledge. On the strength of the Brahma Sutra ॐ अंतर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात् ॐ (अ.१, पा २, सू १८) the interior controller, viz., Vishnu or His incarnation Narasimha becomes the relevant meaning of the world "Manyu" ''अंतर्यामिणमीशेशमपेक्ष्याहं त्वमित्यपि। सर्वे शब्दाः प्रयुज्यन्ते सति भेदेऽपि वस्तुषु'' is the statement in Maha Kourma - purana thus corroborating the derivation of the prime meanings of the words on the basis of the prin-

ciple of being अन्तर्यामी. Manyu Sukta is thus the prayer to Narasimha referred to by the name "Manyu".

In any prayer, there are essentially four parts, viz., (i) praising the special qualities of the entity, (ii) expressing admiration and love and requesting the entity for accepting the devotee as His own, (iii) appeal for warding off all evils and enemies and (iv) request for bestowing all bliss, happiness and wealth on the devotee. This Manyu Sukta with fourteen Riks, has all these features. Narasimha is praised by the attributes of being all pervasive, विश्वं आनुषक् पुष्यति, विश्चधाः all powerful, सहस्वता, embodiment of knowledge, भामः प्रचेतः primary possessor of all wealth, इन्द्रः commander of all sense organs and their objects होता, etc. Narasimha has all the weapons, अविधग्वज्रसायक, power and courage to destroy both the internal and the external enemies of the devotees. अभिभूत्योजाः These praises of attributes are spread throughout the Sukta. Knowedge about these attributes of Narasimha provides the माहात्म्यज्ञान which is an essential prerequisite for developing true and pure devotion in Him.

Paramatman can be reached only by those whom He decides to choose. ''यमेवैष वृणुते तेन लभ्यः'' says the Sruti. The fourth, fifth and the sixth Riks make the appeal to Narasimha, to accept the devotee as His own. Devotee experiences sense of repentance (अभागः, परेतः) and then expresses complete surrender to Narasimha अभीहि अभिप्रेहि उपमेहि. He appeals to Narasimha आववृत्स्व-भक्तत्वेन वृणीष्व.

Internal enemies consist of the various manifestations of the रजोगुण and तमोगुण. These enemies distort the functions of our sense organs and take them away from Paramatman. Narasimha is described as होतृ - one who is responsible for offering the objects to the sense organs. Thus, if He is pleased, He would destroy the distractors and make our sense organs behavé well and concentrate on him. This bestows on us internal strength and courage. External enemies are all those who put impediments in our pursuit of self- realisation. All the troubles caused by the factors of आधिदैविक, आधिभौतिक, आध्यात्मिक origin need to be removed. Narasimha is appealed to destroy all these evil-doers. विजहि शत्रून्. He is also requested to give us the strength and will-power to fight our enemies अस्मासु अस्मत्संबंधिषु पृतनासु सेनासु ओजः धेहि। नः विमृधः नुदस्व।

After the destruction of all the enemies, there emerge the elation of triumph द्युमंतं घोषं and the prospects of realisation of the ultimate goal of Happiness and Bliss. However, भगवत्प्रसाद pleasure of Narasimha is essential for happiness and bliss even after the destruction of अज्ञान and acquisition of अपरोक्षज्ञान. Janardan alone gives the knowledge to those who are ignorant, moksha to those who acquire knowledge, and also bliss to those who are bestowed with Moksha अज्ञानां ज्ञानदो विष्णुः ज्ञानिनां मोक्षदश्च सः । आनंददश्च मुक्तानां स एवैको जनार्दनः ॥ (अनुव्याख्यान). This Prameya is propounded in this Sukta. The devotee requests Narasimha to bestow all desired things अभिमातिषाहः, वसूनि आभर, मधु पिबाव, संसृष्टं उभयं धनं अस्मभ्यं दत्तां and the ultimate bliss. Since all the wealth and the energy of the ene-mies are snatched away from them, they will not be able to raise their head again at all. The greatest enemy causing obstruction to the realisation of the eternal bliss, is the prakriti - bandha or the karma- bandha, which is the manifestation of the bondage of prakriti. After the removal of this basic obstruction, the goal of eternal bliss becomes feasible and this can be realised with the prasada of Paramatman.

Initially, the anger of Narasimha is required to destroy all the evil - doers and enemies. However, when Narasimha is pleased with the Sadhana of the Bhaktas, He gives up His anger and He presents Himself in a pleasant form. In the 13th Rik, Narasimha is addressed as अमन्यो - as the one who has given up his anger. Narasimha gave up his ferocious form and His anger after destroying the demon Hiranyakasipu and assumed a peaceful form when He was to recieve and bless Pralhada for whose sake He had taken that Avatara. Thus, the importance of भगवत्प्रसाद is once again emphasised.

Since the प्रकृतिबंध is destroyed once for all, there is no return to the mould of Samsara and jiva is therefore permanently freed from all the miseries and thereafter he continues to stay in a state of eternal bliss. The message of the final Sutra in the Brahma Sutras ॐ अनावृत्तिश्शब्दादना वृत्तिश्शब्दात् ॐ is thus conveyed by the terms, महाधनस्य संसृजि, शत्रवः पराजितासो अपनिलयंताम् ।

Uniqueness of the Commentary :

Sri Dhirendratirtha's commentary is unique, innovative and ingenious. As stated earlier, it falls within the broad framework of

Madhwa's thesis that all Srutis, in their prime meaning, describe Vishnu and Vishnu alone. Dhirendratirtha draws his clues for interpretation from the commentary of Madhwacharya, known as Rigbhashya, on the select Riks of Rigveda. At several places, he makes explicit reference to Rigbhashya. While interpreting the word Hotri he writes - ''इंद्रियाग्निषु चार्थानां होतृत्वाद्धोतृनामक इति च ऋग्भाष्यवचनात्''. Again, while explaining the meaning of अक्रतु as one devoid of knowledge, he corroborates with the statements given in Rigbhashya सक्रतुर्ज्ञानरूपत्वादिति भाष्योक्तेः Again in deriving the meaning of Indra इन्द्रः स परमैश्वर्यादिति ऋग्भाष्यवचनात्। Thus, Dhirendratirtha brings out the point that Madhwacharya wrote his commentary on select Riks of Rigveda only for illustrating the manner in which the Vedas should be interpreted and it is for others to follow his clues and derive the meanings for the other Riks of all Vedas.

Throughout the commentary, there are many references to the other corroborative evidences for the meanings derived here, e.g., प्रजाश्चर्षणयः स्मृता इति वचनात्। A collection of all such corroborative statements संवादवाक्याः and also of innovative interpretations is given at the end of this booklet. We may only illustrate here some ingenious derivations of the meanings of the words. तमसा अज्ञानतश्च आवृणोति इति वरोत्रयनाच्च वरुणः Varuna means an entity who covers the others with darkness and ignorance. वरुण also means an entity who showers boons on the others. भामः - अभिव्यक्तज्ञानरूपः - भा दीप्तौ माङ् - माने। भाम means an entity who is embodiment of knowledge manifested. अनब्रुवः - अब्रुवत इत्यब्रुवः। स न भवतीत्यनब्रुवः अनपवादीति यावत्। अनब्रुवः means the one about whom nobody complains or speaks ill, that means the one who is free from all blemishes. The commentary amply demonstrates the great scholarship of sri Dhirendratirtha in Vyakarana as also Vedanta. He emulates Sri Raghavendratirtha in regard to proficiency in Vyakarana. He gives the Vyakarana- sutras and details of the derivation of many words, e.g, ईळते, विजेषकृत्, etc.

Uniqueness and sublime nature of the commentary of Dhirendratirtha becomes evident when we compare it with the commentaries on the Rigveda made by Sayana (in Sanskrit) and Satwalekar (in Hindi). Sayana refers to मन्यु as क्रोधाभिमानिदेव. Manyu is taken as the commanding deity of anger.

Satwalekar interprets Manyu to mean उत्साह or enthusiasm, and regards the entire Sukta as an ode to उत्साह. Addressing an attribute, as हे उत्साह, etc., which is after all a 'jada' entity does not make much sense. Sayana does not specify which god is the commanding deity of anger. Further, it would be inappropriate to describe the commanding deity of anger as all-powerful, as bestower of all wealth. Sayana interprets the second Rik to mean that Indra, Deva, Agni, etc., are all Manyu because all these lustrous personalities possess anger. The entire commentary seems to elevate the status of anger or its commanding deity to a lofty status. After all, anger is the result of रजोगुण and तमोगुण and it may often lead to wrong reasoning and disastrous actions. Krishna denounces the status of काम and क्रोध and urges us to regard them as our enemies.

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विध्द्येनमिह वैरिणम् ॥

Given this deeper insight about the low status of anger, how can one accept the proposition that Manyusukta is set to praise the deity of anger as a lofty entity. Throughout his commentary, Sayana interprets the word तपस् as referring to the father of the Manyu Rishi to whom this Sukta revealed. This again is obviously very naive since the Vedas would often aim at propagating the importance of penance, discipline, meditation, etc., and the word तपस् should refer to them. The commentary of Dhirendratirtha always describes तपस् to mean deep thinking (आलोचना), self-discipline and meditation कृच्छ्रचांद्रायणध्यानादयः), etc. This obviously brings sublimity to the whole message of the Sukta. As another illustration of the naivity of Satwalekar's Hindi translations, consider the meaning of हे प्रचेतः मन्यो - हे ज्ञानवान् उत्साह ! How can उत्साह possess ज्ञान ! Thus, it is obvious that the interpretations of Sayana and Satwalekar do not give to the Sukta the sublime status and metaphysical content which the commentary of Dhirendratirtha gives to it.

About Sri Dhirendratirtha

Sri Dhirendratirtha is the eighth pontiff from Sri Raghavendratirtha in the lineage of Sri Padmanabhatirtha. In his purvashrama, his name was Sri Jayaramacharya and he is the greatgrandson of Sri Lakshminarayanacharya, who is the son of Sri Raghavendratirtha in his purvashrama. The lineage runs as follows.

NARASIMHA NAKHASTUTI

(composed by Sri Madhvacharya)

(Visleshana - sangraha)

Followers of Madhva philosophy treat HariVaAyustuti as a sacred Mantra. No daily ritual is complete without the chanting of HaariVayustuti.

"Amongst the strotras of Madhva Sampradaya recitation of Dwadasa stotra of Acharya MadhvaRu himself and Vayustuti of Trivikrama Panditacharya have become indispensable in the nitya karma of a devout Madhva householder.

Vayu stuthi came out spontaneously/extempore from Sri Thrivikrama Panditacharya when he saw Sri Madhvacharya in three forms as...Hanuman worshipping Lord Sri Rama; Bheemasena worshipping Lord Sri Krishna and Madhvacharya worshipping Sri Vedavyasaru (Hanuma - Bheema - Madhva);

Perhaps Sri Thrivikrama Panditacharya must be the only fortunate person who could see the three incarnations of Lord VaAyu (Hanuma-Bheema-Madhva);

As Vayu Stuti composed by Sri Thrivikrama Panditacharya only extols the three incarnations of Lord Vayu (Hanuma-Bheema-Madhva); Sri MadhvacharyaRu added two slokas (composed by HIm) eulogizing the supreme God Hari Sarvottama Lord Vishnu in His incarnation as Narasimha which is called as Nakha Stuthi. Put together it is called Sri Hari-Vaayu Stuthi.

पान्त्वस्मान् पुरुहूतवैरिबलवन्मातङ्गमाद्यद्घटा-
कुम्भोच्चाद्रिविपाटनाधिकपटुप्रत्येकवज्रायिताः।

श्रीमत्कण्ठीरवास्यप्रततसुनखरा दारितारातिदूर-
प्रध्वस्तध्वान्तशान्तप्रविततमनसा भाविता नाकिवृन्दैः।।

लक्ष्मीकान्तसमन्ततोविकलयन्नैवेशितुस्ते समं
पश्याम्युत्तमवस्तुदूरतरतोपास्तं रसो योष्टम्ः।

यद्रोषोत्करदक्षनेत्रकुटिलप्रान्तोत्थिताग्निस्फुरत्
खद्योतोपविस्फुलिङ्गभसिता ब्रह्मेशशक्रोत्कराः।।

Notes-1

Sri Nakha Stuti, is a one of its kind prayer composed by Sri Madhvacharya, extolling the auspicious nails of Lord Narasimha. It is a couplet that is recited at the beginning and at the end of Vayu Stuti composed by Sri Trivikrama Panditacharya. It is one among the two works written by Sri Madhwacharya in praise of Lord Sri Hari. The other being Dvadasha Stotra. An interesting legend exists about why Nakha Stuti was composed by Sri Madhvacharya.

Legend

Once, Sri Madhvacharya was offering worship to the Lord. The disciples were asked to close the door and wait outside till Acharya gives permission to open the door. Sri Trivikrama

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Panditacharya, out of curiousness, peeped in from a hole to witness Acharya's worship. To his astonishment, he saw Sri Madhwacharya was worshipping Lord Rama, Lord Krishna, and Bhagavan Vedavyasa taking three forms - Hanuman, Bheemasena and Madhwa. With heart drenched in devotion and overflowing emotion, words in praise of the three forms to which he stood as a witness started to flow from his mouth. It is none other than the famous Vayu Stuti, in praise of the three forms of Lord Vayu. Spellbound by all that has materialized around him, he stood speechless with folded hands. Sri Acharya specially blessed Sri Trivikrama Panditacharya. As a form of his approval and blessings, he recited the Nakha Stuti and ordered for its recital in the beginning an end of Vayu Stuti as an auspicious invocation.

Summary of the verse

Sri Madhvacharya is praying to the nails of Lord Narasimha to protect us. The nails are adept, like Indra's thunderbolt, in destroying the elephant like demons. The nails drive away darkness. They are meditated upon by the celestials with a tranquil mind. Oh Lord, there is no one equal to you in the entire universe, how can we think of someone being superior to you. Accepting that there is someone superior to you is like accepting the eighth rasa when actually there are six rasas and the seventh rasa itself is an impossibility.

Unique Features of Nakha Stuti…

» It is a two verse stotra extolling the nails of Lord Narasimha.

» This is the only verse in Sanskrit which extols the nails of the Lord.

» The uniqueness of the first verse is that it is composed in a combination of Shardula Vikridita and Sragdhara Meters. The

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first half is Shardula Vikridita and the second half is Sragdhara Meters. These kinds of compositions are very rare.

» The combination of Vritta selected is very apt to describe Lord Narasimha, who has lion face and body of a man.

» Acharya packs a great amount of devotion into these two verses making them very powerful in driving away our enemies both internal as well as external.

» The poetic marvel of Sri Madhwacharya in this verse is outstanding.

Conclusion…

Sri Madhvacharya's Nakha Stuti can be considered to be a great blessing to all devotees of the Lord. In a very rare combination of Shardula Vikriditam and Sragdhara meters, the Nakha Stuti, is a very powerful mantra to ward of all evil and bring good fortune.

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[SriMadAachaaryaRa karaArchita Sri Yoga Narasimha Devaru (NaArsya Kshetra)
It is near Kalladka - Bantval TQ of Mangalore (SK Dt)]

Notes-2

There are three types of VYAPTI: deshvyapti, kaalavyapti, gunavyapti. NARAYANA is present everywhere, there is no place in entire creation where he does not exist. This is deshavyapti.

SriHAri is present at all times, before creation, during creation and after creation and after pralaya as well. There is no time when LORD is not there. This is known as kaalavyapti.

HAri has all the auspicious qualities, no good quality ever exists anywhere which is not present in LORD. And all these qualities are ever present in him without diminishing. This is known as gunavyapti.

Thus, as he has three types of vyapti ever, Lord NARSIMHA is called as *pratat*.

Hirankashyap had asked for a boon that he cannot die at the hands of either animal or manushya. It was imperative that he should be killed but at the same time boons should also be honoured. So, lord took the form of NARSIMHA, half lion [above neck] and half human [below neck]. This form can neither be called as animal nor human. Thus, with this rupa Hiranyakashyap could be killed as well as boon given to him be protected. This form of LORD along with LAXMI is known as SrimatkanTiravaasya.

Lords' nails are not PRAAKRUT [not made of any natural elements, ie bones, cartilage etc are forms of natural products, as they occur in nature prakriti, human nails are praakrut]. But LORD's nails existed even before creation [creation is done through prakriti ie it is made up of satva rajas tamas]. As it existed even before creation [srishti] it cannot be of satva rajas tamas. It is apraakrut.

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It is made of gnanandaityadigunayukta. ie. it is made of qualities like gnana, ananda etc. Thus, these nails are atishreshTa, ie. very great and reverential. Thus, it is not termed as just nails 'NAKHA' but as 'SUNAKHAR". Acharya has described these nails with two adjectives, beautiful adjectives, VISHESHANA.

- These nails of LORD NARSIMHA has immense capabilities to remove all the miseries.
- second vishesha is it can grant all the wishes.

The demons [group of demons] can be compared to intoxicated elephants. Their inflated egos [durahankara] can be compared to the KUMBHASTHALA [neck]. These inflated egos of DEMONS are like kumbhsthala of elephants of size of mountains. Lions' nails tear apart these kumbhasthala. This tearing apart is like destroying of mountains by INDRA by his vajrayudha, All the nails together of lion can perhaps kill an elephant. But LORD's single nail is itself capable of destroying the mountain like garva [ill pride] of demons and kills them effortlessly. Thus, NARSIMHA's nails are more powerful than Vajrayudha and can deter all the demons. LET this NAIL protect us from all the miseries and difficulties and that those of devotees. Thus prays ACHARYA SRIMAD ANANDATEERTHA. [this describes first adjective]

Prior to meditation on LORD NARSIMHA, one must have mind equipped with four qualities.

1. it should be free from enemies like anger, lust etc.
2. It should have driven away the darkness known as ignorance and foolhardy attitude [vipareet gnyana]
3. It should have inner peace and calmness [Shanti]
4. It should have complete concentartion [ekagrata]

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When all these qualities have been accomplished then mind can prepare itself to meditate on LORD and HIS attributes. All the deities from BRAMHA onwards equip themselves with such a mind and pray NARSIMHA's NAILS to get their miseries solved and wishes fulfilled. Let such nail of LORD NARSIMHA protect me under all circumstances.

NOTE: THERE is no difference between NAIL of NARSIMHA and LORD NARSIMHA himself, as there is abheda, among all the nails just one nail itself is also addressed as NARASIMHA and prayed upon through this SHLOKA by MADHVACHARYA.

Shri Madhvacharya has established in the first shloka that there is no difference between nail of Narsimha and Narasimha and worships HIM.

Now some doubts can rise in the minds in this aspect as follows:

" If there is anyone GREATER than Narasimha then whatever we can get by worshiping Narsimha something better and more can be got [acquired from] from this Greater GOD without doubt"

"Even if there is no one GREATER than Narasimha, if only someone is equivalent to NArasimha, then also similar results [of worshiping Narsimha] can be got from worshiping other equals. In this case question may arise why alone worship NArsimha when others can give same results too"

" If worshiping others can give results better then, the results that can be enjoyed by grace of NARASIMHA, then praying them should be better option"

"If similar results and grace can exist then one should equally pray other DEITIES "

All these doubts can arise in the minds of devotees, as well fear may arise as what if others are not worshipped, then will we

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miss something, will we attract any sins or will other GOD be annoyed”

To allay all these doubts and fears, with pramanas, SRIMAD ANANDATEERTHA puts forward the Sarvottamatva [supremacy of NARSIMHA]. Hey Laxmi Narasimha,

1. There is no element living or non-living which attracts the heart and mind of SriMahalaxmi in the entire world, thus she is supremely desirable in the universe and is superior to all., But LOrd NARSIMHA is the only one who attracts her attention and she completely surrenders herself. There is none who attracts your mind and heart thus You [Narasimha] are supreme.
2. Laxmidevi is lord of all beings in the universe, you are LORD to LAXMI herself thus, You are supreme.
3. I tried to search the entire universe to see if anything is Superior to you, but I found nothing, then I tried to find anything similar to you, but I was unsuccessful.
4. Okay, may be in present time there may be none equal or superior to you. So, I searched for superior or equal in the past. But answer was negative. With gnyanadrishti, I tried to peep into the furture, but I found none ever existing equal or greater than YOU.,
5. I tried to inspect Vedas, vedanukulya purana and shastras, but everywhere You are extolled as,”na tatsamshchabhyadhikashch drishyate” we can see nothing equivalent or superior to NARASIMHA.
6. There is none even equal to you so how can there be anyone superior to YOU.
7. You are in everyone and everyone is dependent on YOU. Therefore, at all times and at all places in all shastra you are

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the only one mentioned as SUPERIOR and Greatest, Sarvottama.

8. In chandogya upanishad, there is mention of PRITHVI etc. as superior, this doubt may arise in the minds of devotees. Thus, Acharya uses the word, 'rasoyoashtama;". In chandogyaupanishad, Prithvi is known as superior and then VARUN is given to be superior than Prithvi, Chandra is shown as superior to Varun, thus seven deities are shown to be superior to one another, and the [ashtama:] eighth one is superior most that is YOU.

9. Narasimha you are the eighth deity. Thus, Prithvi and their relative superiority in Chandogya only assists in establishing supremacy of Lord and is not an objection in itself. The eighth most supreme LORD is NARAYANA, it is you only that is what I conclude as there is none equal or greater than you already established so, chandogya is in fact referring to NARASIMHA.

10. If NARSIMHA is LORD then, what about SHIVA and others who sometimes claim supremacy; the answer lies in raso yo ashtama: There are six rasas in the world, sour, sweet, salt, astringent, chilly, bitter, there is no seventh rasa. All these rasas are like deities SHIVA, INDRA etc, the seventh could have been someone equal to you but there is no seventh, [ie. none equal] thus, You are the EIGHTH the SUPREME having control over all the six rasas with seventh not in existence. रसानांरसतमः rasānāṃrasatamaḥ (Chandogya Upanishad) ASHTAMA rasa is AVYAKTA PARAMATMA, HE is RASO yoh ASHTAMAh.

11. You are the destroyer of the UNIVERSE oh! NARASIMHA, when in the end, You express anger of pralaya, first your right eye and then third eye and lastly all the three eyes open with [Akrosha] and by the side glance alone full of

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ferociousness flames emerge from the eyes. Then, the bodies of BRAMHA, RUDRA and INDRA onwards all of them get charred to ashes. Flames of lager size akin to SUN and smaller size akin to firefly simultaneously emerge and burn down the bodies of BRAMHA etc, none survives this total annihilation, thus, it proves You are the supreme and burn down every being and as none survives this pralaya except NARASIMHA himself YOU ARE THE SUPREME.

12. Thus, You are responsible for srishti, palana, gnyana, agnyana, samsaara, MOKSHA of all the JEEVAs, Thus YOU ARE THE SUPREME GOD!!!

Thus, SRIMADANANDTEERTHA describes LORD with adjectives

1. pratat – OMNIPOTENT Auspicious, without any blemishes [paripoorna]
2. bhavita nakivrundai: – Worshiped by BRAMHA etc. for wellbeing, gaining wishes [abhisTapradayaka]
3. puruhutvairi – one who removes sins and obstacles [anishTanivaraka]
4. yadroshotkar – Sarvasamharak;
5. Laxmikanth – swami To LAXMI herself;

Summary…

Adorned with Lakshmi, all-pervading Lord Narasimha
How shall I praise you, thy greatness and prowess
Thy nails are dazzling like the Vajra of Indra
Which smashed the elephantine mountains, the demons
Thy nails wipe enemies like lust and erase ignorance
They are ideal for the penance of gods
I eulogise thy nails O Lord Narasimha
Protect the righteous and destroy our enemies.

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I delved deep into space and time; Vedas, Shastras and Puranas- I couldn't find matter better than thee for songs and prayers - The taste of thy name is unique, it's eighth RASA

Oh! Lord of Lakshmi, the ultimate Reality, I chant thy merits
When furious, a wink of thy right eye emits fire of Pralaya
In that fire, gods like Brahma, Rudra and Indra burn like moths
You are the creator, protector and Destroyer, the Ommipotent
You are Omniscient, Omnipresent; I remain thy proud Bhakta.

Thus HE, LAXMINARASIMHA IS SARVOTTAMA. Through Narasimha Nakhastuti Sri Madhvacharya reestablishes Hari Sarvottamatva.

Narasimha Nakhastuti is Sakala Anishtanivaraka and Sakala Abheeshtapradayaka.

ShodasabaAhu NaArasimHa

(Mantralayam)

We all know that Mantralaya Guru Saarvabhouma Sri Raaghavendra Swamy was an incarnation of Bhakta Prahlada for whose sake Lord Sri Hari took a rare and unique form of Lord Narasimha.

According to the legend behind Shodasabahu Narasimha being worshiped at Mantralaya Kshethra, Sri Vibhudendra Theertharu had spent several years at Ahobila Kshethra on the banks of Bhavanashini river during which time he procured the icon of Shodasabahu Narasimha Devaru while performing his morning rituals in the river.

This icon was worshiped by Sri Guru RaAyaru (Sri Raaghavendra Swamy) also during his tenure and is being continued in the Mutt's parampara. Every year on the day of Narasimha Jayanthi special pooja/abhisheka is performed to Shodasabhahu Narasimha icon by the incumbent Swamiji of Mantralaya Sri Raghavendra Swamy Matha.

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Sri Shodashabahu NrusimhaAshtaka was composed by Sri Vijayeendra Theertharu - Parama Guru of Sri Guru Raayaru.

[Sri Shodasha Bahu Narasimha Devaru of Sri Raghavendra Swamy Matha Mantralaya.]

HISTORY

Sri Vibhudendra Teertha was a very renowned ascetic in the tradition of Acharya Madhva. He was a profound and universally respected scholar, very devoted to the cause of

propagating Dvaita. He had mastered the Sarvamoola works of Acharya Madhva, Sri Jayateertha's nyaya-sudha and other great works. Sri Lakshminarayana muni, who is more well known as Sri Sripadaraja, studied under him. He was thus connected to different mathas and schools owing allegiance to Acharya Madhva and was well revered by everybody. His Guru and predecessor was Sri Ramachandra Teertha.

Being a devotee of Lord Narasimha, Sri Vibhudendra Teertha spent several years in Ahobila worshipping the Lord. One day, when he was performing his morning rituals in the Bhavanaashini river, he came across a magnificent and very rare icon of Narasimha with 16 arms, as had been indicated to him in a dream previously. The icon is very awe-inspiring and captivating. The Lord is holding different weapons in fourteen hands and in the other two hands He is ripping open the stomach of the demon Hiranyakashipu lying on his thigh and pulling out his intestine. The intensity of the fury on Narasimha's face is matched by the abject terror on Hiranyakashipu's face as he gets ready to face Death. The awesome yet majestic theme portrayed in the icon is truly magnificent.

Sri Vibhudendra teertha worshipped the icon until his last days and duly handed it over to his disciple Sri Jitamitra teertha. He entered his Brindavana in Tirunelveli in Tamilnadu, on the banks of the river Tamraparni.

From then on, the icon was worshipped by all the pontiffs of the matha including Sri Raghavendra theertha. After decades, Sri Bhuvanendra teertha, the pontiff of the matha had a very virtuous person called Sri Aiji Venkataramacharya as his disciple. He initiated Venkataramacharya into ascetism with the Ashramanama of Sri Vyasa tattvagna and gave him the icon to worship. Sri Vyasa tattvagna did not want to become the pontiff of the matha, preferring to lead a simple and detached

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life and worshipping the icon as an ordinary ascetic. Over the course of time, the icon came back to the matha and has been worshipped by all the pontiffs.

POOJA AND MAHABHISHEKA
(worship and ceremonial ablution)

Like all the other icons in the matha, the Shodasha-bahu Narasimha icon is also worshipped in accordance with the principles enunciated by Acharya Madhva in his work 'tantra sara sangraha'. He has stipulated that, icons bigger than the human palm needed to be worshipped in a special manner including rituals like nyAsa, taking a significant amount of time. Hence all the principal icons of the maTha including Sri Moola Rama and Shodasha-bahu Narasimha are offered full-fledged worship including abhishekha only once or twice a year, on very special occasions.

Vaishaka shukla chaturdashi (the fourteenth day in the bright half of the Hindu lunar month of Vaishakha) is a very special day because Lord Narasimha incarnated on this day. Accordingly, full-fledged worship including abhishekha is offered to the Shodasha-bahu Narasimha icon on this day.

On this day, the Peethadhipati completes the morning rituals and perform the sankalpa to perform the abhisheka to Lord Narasimha. As soon as He takes out the Shodasha bahu icon from its enclosure, an overpowering wave of devotion, awe and ecstasy passes through the devotees who have gathered to watch the abhisheka. The gathering of brahmins starts chanting the Sri Shodashabahu Nrusimhastaka composed by Sri Vijayeendra teertharu.

Then to the accompaniment of Vedic chants, the Swamiji perform the Abhisheka of Lord Narasimha in the prescribed manner. Next, they perform udvarchane and anoint the icon with specially prepared sandalwood paste. This completes the

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main portion of the abhisheka. After this, Srigalu performs regular pooja to the other icons of the Matha. Finally, they put the Shodasha-bahu Narasimha icon back in its enclosure in a ceremonial manner.

AHOBILAM

(Nava **NAARASIMHA** Kshethra)

ॐ उग्रं वीरं महाविष्णुं ज्वलन्तं सर्वतोमुखम् ।
नृसिंहं भीषणं भद्रं मृत्युमृत्युं नमाम्यहम् ॥

"To the fierce (ugram) brave (viram) Mahavishnu; to the all-illuminated one (jvalantam); to He who is omnipresent (sarvato-mukham); to Bhagavaan Narasimha who is terrible in appearance (bhisanam), yet gentle (bhadram); to the death of death personified (mrity-mrityum), I offer my obeisances."

Of all the temples dedicated to Lord Narasimha, the one at Ahobilam has attained a unique significance since it is strongly said and believed to be the geographical location/very spot where Nrusimhaavathara (unique incarnation of Lord Vishnu) took place and the Almighty powerful God killed the demon Hiranyakasipu and blessed Prahlada Raayaru.

"Aho" means spectacular; surprising; awesome;

"Bilam" means cave.

Ahobilam means, Lord appeared in a cave suddenly in a spectacular and astonishing form. The place is also known as AHOBALAM; Balam means strength and the God here appeared with supreme/great strength/valor.

A reference to this place Ahobilam is made in several Puranas and other sacred scripts including Theertha Prabhanda by Sri Vaadiraajaru who has extolled the glory and significance of Ahobala Kshethra and Bhavanashini river.

Sri Narasimha as per Thirtha Prabandha

Ahobala Narasimha

ಅಹೋಬಲನೃಸಿಂಹಸ್ಯ ಮಹೋಬಲಮುಪಾಶ್ರಿತಾ: ।
ಅಸತ್ತಮಿಸ್ರಸಂಮಿಶ್ರಾಂ ಗಣಯಾಮೋ ನ ಸಂಸೃತಿಂ । 4 ।
ಯಸ್ತಂಭೇ ಪ್ರಕಟೀಬಭೂವ ಸ ಮಯಿ ಸ್ತಂಭಾಯಿತೇSಪಿ ಸ್ಫುಟೀ–
ಭೂಯಾದ್ಯೋ ಭವನಾಶಿನೀತಟಗತಶ್ಚಿಂದ್ಯಾತ್ ಸ ಮೇSಮುಂ ಭವಂ ।
ಯೋSಪಾದ್ಬಾಲಕಮಪ್ಯಸೌ ನರಹರಿರ್ಮಾಂ ಬಾಲಿಶಂ ಪಾತು ಯೋ
ರಕ್ಷೋSಶಿಕ್ಷದಸೌ ಪ್ರಭು: ಖಿಲಕುಲಂ ಶಿಕ್ಷೇದರೂಕ್ಷಪ್ರಿಯ: । 5 ।
ವಿರುದ್ಧಧರ್ಮಧರ್ಮಿತ್ವಂ ಸರ್ವಾಂತರ್ಯಾಮಿತಾಂ ತಥಾ ।
ನರಸಿಂಹೋSದ್ಭುತಸ್ತಂಭಸಂಭೂತ: ಸ್ಪಷ್ಟಯತ್ಯಯಂ । 6 ।
ವಿದಾರಿತರಿಪೂದರಪ್ರಕಟಿತಾಂತ್ರಮಾಲಾಧರಂ
ತದಾತ್ಮಜಮುದಾವಹಪ್ರಿಯತರೋಗ್ರಲೀಲಾಕರಂ ।
ಉದಾರರವಪೂರಿತಾಂಬುಜಭವಾಂಡಭಾಂಡಾಂತರಂ
ಸದಾ ನರಹರಿಂ ಶ್ರಯೇ ನಖಿರನವ್ಯವಜ್ರಾಂಕುರಂ । 7 ।
ಉದ್ಯನ್ಮಧ್ವಮತಾಯುಧೇನ ಪರಿತ: ಸಂಸಾರಸಂಜ್ಞೇ ವನೇ
ಮಾದ್ಯನ್ಮಾಯಿಮತಂಗಮರ್ದನವಿಧೌ ಸೋSಹಂ ಸಹಾಯಸ್ತ್ವಿತಿ ।
ಹರ್ಯಕ್ಷಸ್ಯ ಸದೃಕ್ಷತಾಂ ವಹತಿ ಯಸ್ತಸ್ಯ ದ್ವಿತೀಯೋSಪ್ಯಹಂ
ಸಾಜಾತ್ಯೇನ ಸದಾ ಮಾನವತುಲಾಂ ಪಾಯಾನ್ನೃಸಿಂಹ: ಪ್ರಭು: । 8 ।
(ಪೂರ್ವಪ್ರಬಂಧ 4,5,6,7,8)

Main temple of Ahobilam is known as Eguva Ahobliam (Upper Ahobilam) and the God here is known as Ahobila Ugra Narasimha Swamy. After killing the demon Hiranyakasipu Lord Narasimha manifested (swayambhu) at this place in a ferocious form Ugra Narasimha.

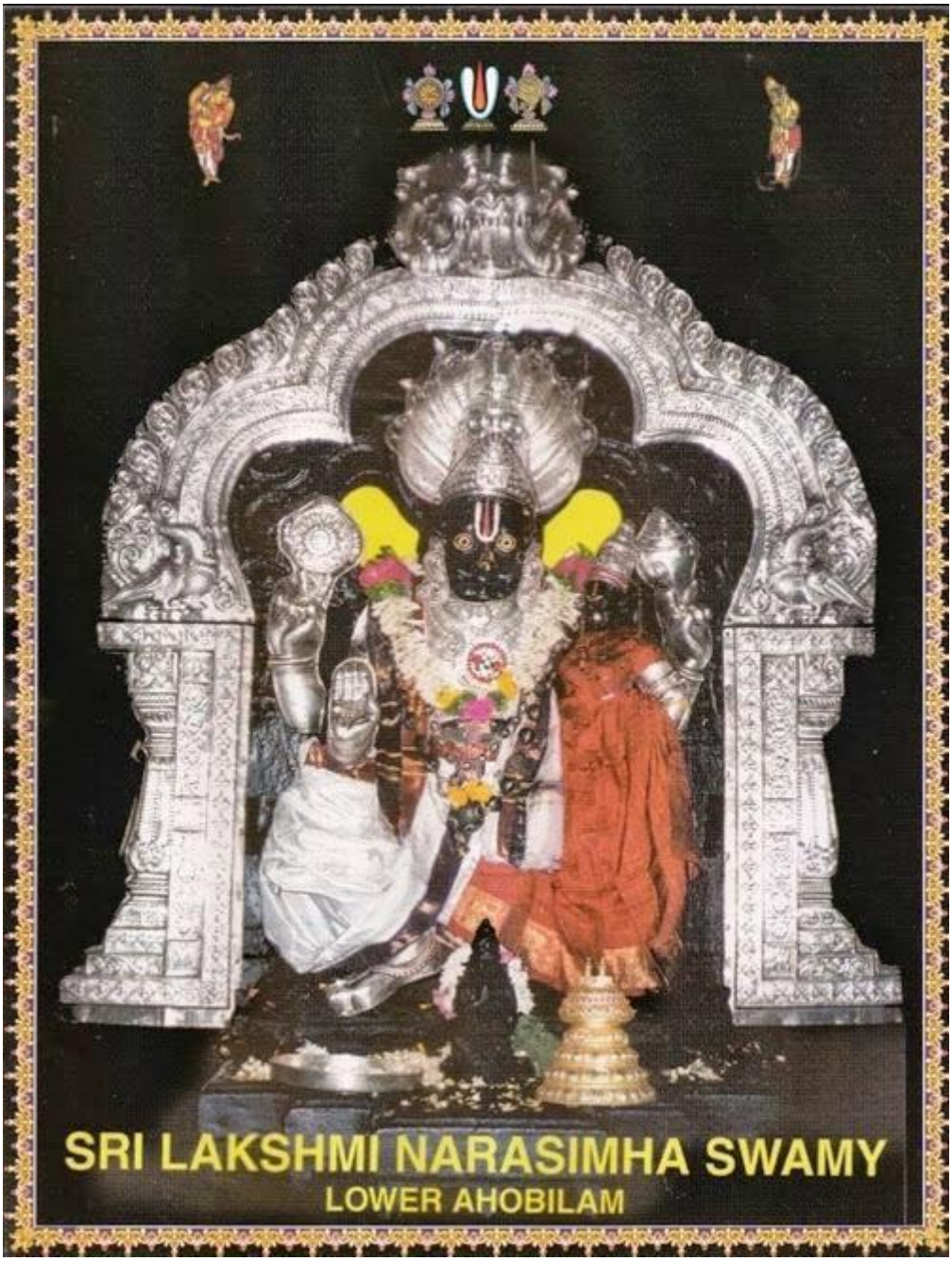
Adjacent we find the temple of Goddess Lakshmi Devi who is locally known as Chenchu Lakshmi tribal form of the Goddess.

ॐ उग्रं वीरं महाविष्णुं ज्वलन्तं सर्वतोमुखम् ।
नृसिंहं भीषणं भद्रं मृत्युमृत्युं नमाम्यहम् ॥

"To the fierce (ugram) brave (viram) Mahavishnu; to the all-illuminated one (jvalantam); to He who is omnipresent (sarvato-mukham); to Bhagavaan Narasimha who is terrible in appearance (bhisanam), yet gentle (bhadram); to the death of death personified (mrity-mrityum), I offer my obeisances."

It is believed that during Thretha Yuga, Lord Sri Rama had visited Ahobilam and worshiped Lord Narasimha during his search for Goddess Seetha Devi.

Lord Venkateswara had worshiped Ahobila Narasimha Swamy. It is believed that the idol of Lord Lakshmi Narasimha Swamy at Lower Ahobilam (Diguva Ahobilam) was installed by Lord Venkateswara before His marriage with Padmavathi Devi.



During Dwapara Yuga, Pandavas had visited and worshiped Lord Narasimha at Ahobilam.

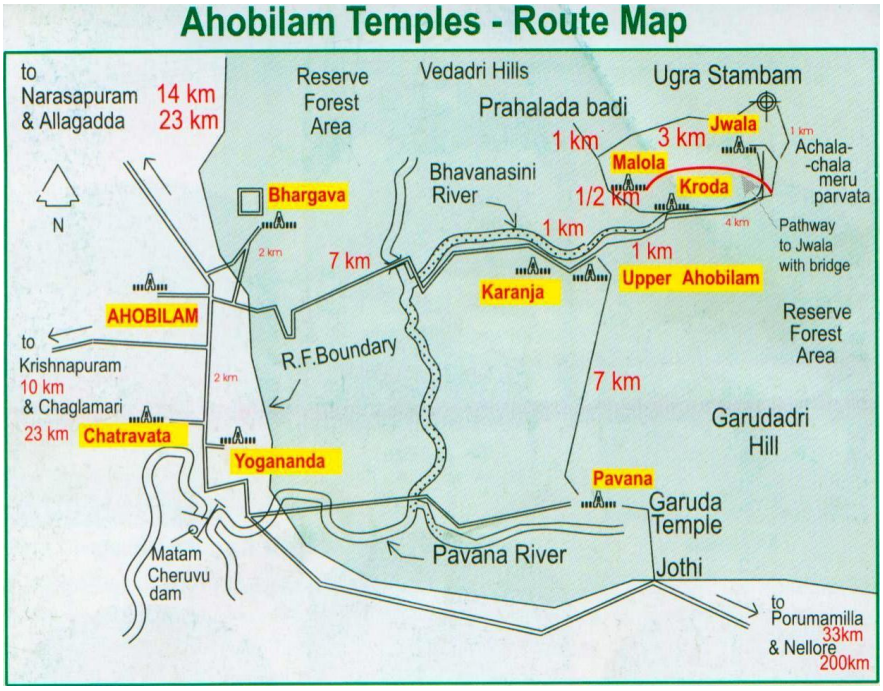
According to the legend behind Shodasabahu Narasimha being worshiped at Mantralaya Kshethra, Sri Vibhudendra Theertharu had spent several years at Ahobila Kshethra on the banks of Bhavanashini river during which time he procured the icon of Shodasabahu Narasimha Devaru while performing his morning rituals in the river.

Ahobilam is known as Nava Naarasimha Kshethra where, Lord Narasimha manifested in nine different forms within Ahobilam. They are...

Jwala, Ahobila (Ugra Narasimha), Malola, Krodha, Karanja, Bhargava, Yogananda, Chatravata and Paavana.

Some of these locations are not easily accessible and one has to make own arrangements.

Place of the pillar from which Lord Narasimha came out for killing the demon Hiranyakasipa is located about 5 km to the east of Upper Ahobilam temple. A symbolic iron pillar is erected there where it is said that Lords foot prints are available. This place is called as Ugra Sthambam (Ferocious pillar).



Ahobilam is about 24 Km from Allagadda in Kurnool District of Andhra Pradesh on the banks of the sacred river Bhavanasini located in Nallamala forests. Temple is on the top of Vedadri hills about 2800 ft. above the sea level.

Bhava means Samsara; Naashini means one which destroys;

Lord Narasimha the Supreme God who resides on the banks of river BhavaNashini at Ahobhila Kshethra is the one who destroys the cycle of samsaara and free us from the bondage of life and death.

ज्वाला अहोबिल मालोल क्रोड कारंज भार्गवः
योगानंद चत्रवट पावन नवमूर्तयः

सत्य ज्ञान सुख स्वरूप ममलं क्षीराब्धि मध्यस्थलम् ।
योगारूढा मति प्रसन्न वदनं भूष सहस्रोज्वलम् ॥
त्रक्ष्यं चक्र पिनाक सा अभय वरान् भिब्राण मर्कच्छवीम् ।
चत्री भूत फणींद्र मिंदुधवलं लक्ष्मी नृसिंहं भजे ॥

माता नृसिंहश्च पिता नृसिंहो भ्राता नृसिंहश्च सखा नृसिंहः
विद्या नृसिंहो द्रविणं नृसिंहः स्वामि नृसिंहः सकलं नृसिंहः
इतो नृसिंहः परतो नृसिंहो यतो यतो यामि ततो नृसिंहः
नृसिंहदेवादपरं न किंचित् तस्मान्नृसिंहं शरणं प्रपद्ये

Samarpana… submitted at the lotus feet of Kamadhenu, Kalpavruksha, Mantralaya Guru Sarvabhouma Sri Raghavendra Swamy who is none other Prahlada Rayaru the coveted devotee of SriManNarayana for whose sake the Supreme God incarnated as Bhagwan Narasimha, whose prerana, anugraha, apaara karuna is behind this miniscule Rachana seva, I am only a nimitta.

Sri Raghavendra Theertha Guruvantargata
Sri BharatiRamana MukhyPranaantargatha
Sri LakshmiNarasimha-priyathaam-preetho-varado-bhavathu

Sri KrushnaArpanamastu

nAhAm kArtA hAriH kArtA

HariSarvottama – Vaayu Jeevottama
Sri GuruRaajo Vijayate

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